The Pastor

MARCH ◆ NINETEEN AND FIFTY TWO

The Pastor

DEDICATED TO THE MINISTER'S WORKSHO

MARCH, 1952 • VOLUME 15 • NUMBER

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THE COVER: "Christ on the Road to Calvary," an early painting of Paolo di Giovanni Frederici, called Fei, of the Sienese School. The photograph is published through the courtesy of the National Art Gallery, Washington, D. C. (Kress Collection).

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn. The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, T Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matt Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of po provided for in section 1103, P. L. R. Act of October 3, 1917.

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ditorial

Wesley's Problem—and Ours

; CHURCH, which pioneered in spreading scriptural s through this land, still has problems with regard ninistry. Some of the problems are the same as they n the beginning, though our contemporary circum- differ and may require answers different from those l in the early days of Methodism. The General Confer- f 1948 referred these problems to a Commission to he Ministry, appointed to deal with all matters con- ; the ministry. Its report, now being published, makes nendations with regard to two problems.

of them is the use of tobacco by ministers. The com- agrees that forbidding the use of tobacco is singling e indulgence and leaving many weightier matters un- l. It recommends, therefore, instead of requiring the r to sign a promise not to use tobacco, that he be (in lieu of ques. 4, par. 321, the Discipline) a question uld commit him to a purity of life in body, mind, and free from *all* harmful practices that would tend to it his ministry. A revision in harmony with this in- is commendable because it would place the commit- the ministry beyond a mere outworn legalism.

second problem is associated with ordination and craments. The first part of the commission's report, with the history and philosophy of the Methodist min- oncludes that the 1948 decision to allow administra- Holy Communion only by ordained ministers was a e; and that the problem of unordained men serving as is a diminishing one. Therefore, the commission nends that the ministerial candidate, having received ion as a deacon, may receive elder's orders on complet- isfactorily one further year of study. The result of commendation would be to reduce the ordination eriod by one year, making it three instead of four. he commission thinks, would make it possible for any supply pastor to become fully ordained if he has re desire to do so.

y Methodism does not have enough ordained ministers round. Retaining, as we do, a traditional and high con- the order of the ministry and an equally high and tra- l concept of the sacraments, this problem is complex solution difficult. In studying the commission's report, ve tried to determine possible alternative solutions. rs to us that there are a least three.

commission might have recommended that only fully ed men be appointed as pastors of churches and that t requirements and standards for ordination be main- Such an unequivocal decision would of course mean closing some Methodist churches or a reorganization of al charges so that there would be more circuits and stations. Men working toward ordination might be ap- d as assistants with responsibility for specific churches, th no power of administering Holy Communion. This ch, unfortunately, would have its difficulties: ordained ot wanting to return to circuits; stations wanting to re- main independent; accepted supply pastors changed to the status of assistants until ordination.

A second alternative would have been a recommendation that all men now serving as pastors be ordained, regardless of our present standards for ordination. This approach would lower considerably our concepts of both the ministry and the sacraments.

A third choice would have been a recommendation to retain our present standards and requirements for ordination but, because of the critical situation in which we find ourselves, allow those unordained men serving as accepted supply pastors to administer the Holy Communion in the churches they serve by special written permission of the bishop. Such a recommendation would maintain our high concepts of the order of the ministry and of the sacrament of Holy Communion; and it would allow every man appointed as a pastor to exercise full ministerial responsibility within his parish. This alternative would involve a contradiction that we would have to live with until the problem of ministerial training is solved satisfactorily. This would seem to be the best solution in our present situation where there are simply not enough fully ordained ministers to go around.

The commission did not choose any of the three alternatives that we have suggested. Instead, it chose a fourth: It would maintain our standards for ordination and continue our rule that an unordained man shall not administer the Holy Communion. Thus, the effect of their recommendation is that time will take care of the problem. Their decision is based upon two assumptions: (1) that withholding ministry of the sacrament encourages the men to study for ordination; and (2) that gradually more of our men are meeting requirements so that in time the problem will have solved itself. The first of these assumptions can be substantiated to some degree, but we believe that the second is unwarranted and that it leads the commission to no solution for the immediate problem.

In theory, however, the commission is on sound ground. Except for the period between 1939 and 1948 (and since 1926 in the Methodist Episcopal Church, South) The Methodist Church has always held strictly to the rule that none but an elder shall administer Holy Communion. This has been true from the beginning. Early American Methodists had no ordained ministers. Here were thousands of persons committed to Christ who could not receive the church's most holy rite. Today we face the same problem Wesley did, but to a different degree and for different reasons. He solved his problem by having ministers ordained from among the lay preachers. Not all were ordained, but he did not wait for time to solve his problem, and we dare not wait for time to solve ours.

No solution that we reach will be entirely desirable or logical from the standpoint of any abstract idealism. But we cannot wait for a "pure" ministry before we arrange for full pastoral service for every Methodist congregation.—*N. S. C.*

Today's Best Hope

By GERALD KENNEDY

What was most impressive on a round-the-world trip last summer was the marching spirit of Christian missionaries, interpreted here by Bishop Kennedy who serves the Portland Area of The Methodist Church.

IF YOU live on the West Coast, and you are appointed a delegate to the Methodist World Conference in England, then agree to visit Japan before General Conference, you might just as well go on around the world. At least, that was the kind of reasoning which resulted in a recent globe-circling journey for Mrs. Kennedy and me. Both of us agree that it was one of the high points among many wonderful experiences the good Lord has granted us.

There is very much that is discouraging in every country—including our own. This moment in history is not conducive to excessive optimism. While generalities are dangerous and often misleading, I cannot help but feel that the European situation has deteriorated during the past year. There may be more hope of security because of General Eisenhower's efforts, but there is not the economic hope reflected in the interviews government leaders gave the Sherwood Eddy Seminar in 1950. At that time, England seemed very hopeful about the future and while there was much to be done, they saw a flash of blue in the grey skies. They do not see it now. If anyone thinks that rearmament means prosperity, let him eat the British rations and see what comforts he can provide for his family after he pays his taxes. There are those who think the Tories will remedy all of this, but I would be willing to wager my conference minutes against yours that the fundamental problems will continue to plague any party in power.

In Scandinavia, there is a sturdy democracy at work, but also a feeling that the main decisions affecting the future will be decided by America and Russia. In the meantime, they can only wait nervously and hope for the best. France is caught in an inflationary spiral, and even Paris seems to have lost some of its gaiety. Italy goes its merry way without controls so that the rich buy what they want and the poor listen to the wild promises of communism. It would be interesting to know what explanation the pope has for the fact that communism, whose chief opponent he professes to be, is a very real threat in the country where Catholicism has been dominant for many centuries and the Vatican stands as the symbol of the mightiest ecclesiastical system the world has ever seen.

Forgive another generality which may be no more than a half truth, but it seems to me that the church in Europe is tired. There are notable exceptions. I heard stories of heroism in Germany which thrilled me, and there are Christians in the Eastern Zone of that unhappy nation who daily risk their lives for their Lord. There are centers in all countries where a vital Christianity is being lived and proclaimed. But so much of the continental theology seems to me needlessly obtuse and vague. As one Methodist leader put it, while it is probably being unreasonable to insist that these theologians would say what they mean, one does wish they would at least say what they do not mean.

Our church in the Scandinavian countries is just holding its own. The crusading spirit of youth seems to find little attraction in the state church, and so young people often look elsewhere. There is not very much sign of vital Christianity in France, though the very fact that Christianity has become a minority movement offers some basis of hope for a revival. At the Methodist World Conference in Oxford, we spent a great deal of time singing the hymns of Charles Wesley and expounding the virtues of John Wesley. We did not spend very much time findi
relevant word for the world just
The brethren seemed anxious n
let American "activism" have
free a hand.

Yet the most hopeful thing (I c
almost say the only hopeful th
in the European scene is the C
tian Church. There must come to
continent, which is the cultural m
of us all, a spiritual awakening,
that will come only through
church. It is no time for Christia
criticize each other in the spiri
pride, but to speak the truth to
other in love and seek to bear on
other's burdens. May God forbid
we should think we are better
others. We have not endured
they have endured and they
much to teach us. And surely,
may be forgiven if we are proud
the three great Christian voice
London are Methodists (one of
"on loan" to the Congregational
—W. E. Sangster, Donald Soper,
Leslie Weatherhead.

Now I must confess that when
visits the orient for the first tim
may get overenthusiastic about
is happening because of the vitali
the missionary movement. He
Christianity at work in pagan cult
Decisions mean something and ha
ever does a person join the ch
without first counting the cost
deciding to make sacrifices. It
one back to the first century, and
is all the excitement of seeing C
being introduced for the first tim

This means, I think, that Chri
missions is a two-way passage.
church can stay alive only by gi
its sons and daughters, its money
the evangelization of the world.
the missionary enterprise brings
church back to its beginnings
makes it aware of its own true
ture. It is a strange paradox tha
church refreshes itself from the f
tain it has set flowing for others.
best cleansing for the church's
tamination by the slow stain o
world, is a visit to the mission
No preacher or layman can eve
quite the same again after he
visited the church in a non-Chri
culture. Let me try to suggest
this has meant to one Meth
preacher.

We stopped in Singapore and

days with Bishop and Mrs. er. I met a number of young essional men and their wives who the products of our mission. I r enjoyed an evening more than ning to their sharp discussion of issues at stake in Malaya and assumption that Christianity was decisive factor. I visited schools have become famous for their standards, and I talked to student es of youngsters as attractive as will find anywhere in the world. church has been betting on youth alaya and in those schools there some great Christian leaders of rrow. J. A. E. Morley, traveling merica as a representative of the yan government, said in a speech re the Portland Rotary Club: "I to say that The Methodist ch of America has made a great- contribution to education in ya than any other organization." hought that Protestantism in the ppines would be an uncertain, ul minority. Do not believe it! s moved into the social situation gives it an influence far beyond umbers. Our churches in Manila ggressive centers of vital religion. ave a fine hospital and a social ment to which the liberal leaders e city turn when they want sup- for a program of social better- . The only woman member of the dent's cabinet is a Methodist. An essive and active Protestant youth wship on the campus of the Uni- ty of the Philippines gave me of the great lifts of the whole ey. Their witness has a kind yous intensity about it. If this at happens to Methodists in a rity situation, we had better our fear of being out of step the majority.

ought to be said to the brethren have some idea of an individual el without social implications, a visit to the mission field will l that nonsense. Missionaries they have to do something about cted children, persecution of mi- ies, gambling, sabbath desecra- the plight of the poor, the place omen, the neglect of the sick, and ation. In a place like Manila, odists move into the life of the and they speak out against ny and exploitation. It has made the Philippine Catholic Church get concerned about human welfare which history shows was not characteristic of it before the Protestants arrived. I have never been prouder of being a Methodist than after seeing Philippine Methodism on the march.

There were a number of unforgettable experiences which came to us in Japan, where for a month we traveled from one end of the country to the other. The United Church of Christ in Japan, *The Kyodan*, has its problems and its difficulties. What will happen when the occupation ends, no one can know. Almost certainly there will be a reaction against the church; for how long and with what result, no one can say for sure. There are many questions about the future of Japan and the direction she may take which cannot be even listed here. But the Christian work being done in Japan is one of the most inspiring sights I have seen.

There is a city in the northern part of Honshu called Hirosaki. The Christian Church there has produced over 140 full-time Christian workers in something over seventy years. We have a boys' junior and senior high school and a girls' senior high and junior college. One of the young missionary couples were our hosts, and they are representative of some of our wonderful young people who started by giving three years to the mission field and decided to give the rest of their lives. Practically every hour of the day seemed to be taken up with a Christian group meeting among the students. Over at the girls' school, a fine group of teachers and missionaries were giving their testimony bravely. I think that Christian community with its devotion must resemble one of the early Christian fellowships in the Roman Empire.

I spent a week end with Charles and Julie Germany on Shikoku Island. Their home is in Kamojima but they cover a wide territory with their preaching and teaching. I spent an evening in the home of one of our well-to-do Christians and enjoyed the most delightful Christian fellowship. I shall not forget driving out to a small village on Sunday morning where the service was held in the upper room of a former army colonel's home. He is one of the most devoted Christians in Japan and gives of his time and money unreservedly to the church. After the service was over, the congregation gathered in the street outside the house and sang, "God be with you till we meet again." I could not understand the Japanese words, but I could understand the spirit all right. That night the minister of the church in Kamojima spoke to me through an interpreter saying that Japan needs young couples like the Germanys who will go into the rural places, more than it needs anything else. I never met a happier preacher's family than these dear friends who have left home and kindred to bear their witness in a strange land.

There is a Christian Rural Center a few miles from Fukuoka. It is under the direction of Miss Azalea Peet, and it is an inspiration to visit. Small children are brought from the surrounding village to the kindergarten each morning; mothers learn about child care and home-making in the afternoon; men hear about better farming and stewardship of the soil. And on Sunday, the young Japanese pastor who received his training in an American theological seminary, conducts the worship service and preaches. Here is light in a dark world, casting its beams across the Japanese countryside.

I could speak of the fine schools in Hiroshima, Fukuoka, and Nagasaki. There are leaders like Floyd Shacklock, John Cobb, and a score of others whose work merits a whole article. Our missionaries in Japan have been willing and eager to be supplanted by Japanese leaders, so that while they hold a vital and respected place in the Christian movement, they do not dictate its policies. The church in Japan is a Japanese church, which needs our help because of the poverty of the Christians, but stands on its own feet to the very limit of its ability.

If I were a businessman seeking some good investment for the future, I would give every cent I could spare to Christian missions. If I were a pastor of a church, I would find some way to give my people a vision of missions. Believe me, the Christian Church around the world is the last best hope.

Orders Are Not Sacrosanct

By WILLIAM PETER KING

In defending the right of local preachers to administer communion, the author contends that Methodism's first concern is meeting the needs of the churches. He was before unification editor of *The Christian Advocate* (official organ of the Methodist Episcopal Church, South).

AT THE General Conference of the Methodist Episcopal Church, South, in 1922, the memorial to allow unordained preachers in charge of a church to administer both sacraments failed to pass by a narrow margin. The right to administer baptism had already been granted. The issue was the authority to administer the Lord's Supper, and the plea was made against the measure, alleging the superior sanctity of the Lord's Supper. The memorial passed in the General Conference of 1926. The conference was reminded of the declaration of the Episcopal Address of 1914: "It is unreasonable and unscriptural to claim that there is any difference in the sanctity of the two sacraments." The measure prevailed in the Methodist Episcopal Church, South, for thirteen years, and for nine years in the united church. The attempt to rescind the action failed at the Uniting Conference of 1939.

Contrast with Other Protestant Denominations

At the General Conference of 1948, the Episcopal Address contained the following paragraph:

"The Uniting Conference adopted legislation by which unordained ministers of our Church may be authorized to administer the sacraments of baptism and the Lord's Supper. After observing the operation of this practice for these nine years, we are now more than ever convinced that it involves us in an unsound and illogical position with respect to the meaning of the sacraments and the purpose of ordination. The granting of this authority to ministers who have not been ordained tends to remove the incentive for seeking ordination; it sets our Church at variance, at this point, from the major bodies of Protestantism, and, in effect, it nullifies our conception of an ordained ministry."

This paragraph calls for some comment on what it did not say. The objection is raised of variation from "the major bodies of Protestantism." But these major bodies of Protestantism do not place a preacher in charge of a church, and then not allow him to administer the sacraments. The Baptist church does not have the order of elders. When a minister is first placed in the pastorate, he is authorized to administer the sacraments. As a matter of fact, a local church can authorize a layman to administer the sacraments, not permanently but for a specified time. In both the Presbyterian and Protestant Episcopal churches preachers are not placed in charge of churches unless they are authorized to perform the priestly function.

In the Disciples church, the lay elders can perform this function in the absence of the pastor. The request of the Episcopal Address was granted only in part and unordained preachers in charge of a church still have the right to baptize. We have an anomalous and inconsistent situation. The only escape from the "unsound and illogical position" is either to ordain preachers when assigned to an appointment or to allow unordained preachers, when in charge of a church, to administer the sacraments.

The principal variation from the major Protestant denominations is in the fact that a handicap is placed on many of our pastors which is not true of other Protestant denominations.

It may be reiterated that while the expressed purpose of the request in the Episcopal Address was to lessen the variation from other Protestan bodies, the actual result is to increas the variation. This is true since a pastors in the other "major bodies Protestantism" are authorized to a minister the sacraments. It may b added that educational qualificatio for membership in the annual co ference should be maintained.

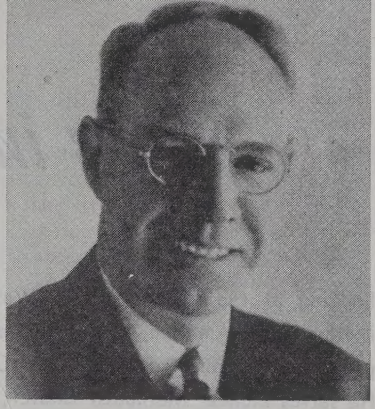
The serious fallacy is to reverse th emphasis of the Scriptures and place the priestly above the propheti the priest above the prophet. In th age-long contest between the proph and the priest, the General Conferen took the side of the priest. If a ma is qualified to preach the gospel, h should be authorized to administ the sacraments. A speaker at the Ge eral Conference was very much di turbed that unordained preache should be allowed to administer th sacraments. He said, "I have alwa felt that this law was a violation the spirit and reality of the orders the church." I am more disturbed a sacerdotalism that would take aw the primacy of the prophet. I am n to be understood as discounting th priestly element in worship, but mo certainly the prophetic is pre-emine

Flexible Organization

Hatch, in *The Organization of t Early Christian Church* quotes Te tullian to the effect that there we certain circumstances under whi laymen might lawfully baptize. H quotes the early Ignatian Epistles th the Eucharist be under the superi tendence of the bishops, but that t celebration of the Eucharist witho the presence of a church officer w not of itself invalid.

Lindsay, in *The Church and t Ministry in the Early Centuri* quotes Tertullian: "According where there is no joint session of t ecclesiastical order, you . . . Bapti and are Priest alone for yourself; f where there are three the Church although they be laity." Accordi to Lindsay, the early church cou partake together of the Holy Supp without office-bearers set apart for t purpose of the ministry in regul and ecclesiastical fashion. We shou have an orderly procedure, but should not be more concerned abo preserving orders than in meeting t needs of the church. Orders are n sacrosanct.

A Visit to the Holy City



By JAMES S. PEMBERTON

ıster spent in sight of the Garden of Gethsemane and Golgotha—what it e? The pastor of Dorrancetown Methodist Church, Kingston, Pa., made ilgrimage to Jerusalem in 1950 and reports here his visit.

)W much closer could one get e great Easter story than to be lly in the city of Jerusalem on r morning? That was the privi- f our group on tour in the Holy Long shall live in our memory xperience of the ascent to the City. On our way we stopped at illage of Emmaus and visited ld Crusaders Church which has erected over the traditional home eopas.

e story told for centuries came to life late that afternoon, the of Jesus meeting two disciples e Road to Emmaus. These two ples were returning to their home being with other disciples in pper Room in Jerusalem on that Easter Day. Dejected and sor- l, they were returning to their when Jesus met them; and did not know him until he broke with them and suddenly left. it was that they exclaimed, *did ur hearts burn within us, while lked with us by the way, and he opened to us the scriptures?* e road up to Jerusalem is a long rugged climb, for Jerusalem is upon a mountain 3,000 feet sea level. Because of the many and turns in the road it has called "The Burma Road." As raveled this road we saw evi- s of the tragic war that had d just eight months before. aged tanks, trucks, and other ve- of war were strewn along the ide.

we neared the City of David, we to sing that sacred anthem Holy City." What a thrill it was ıg that song and to realize that we would be entering that Holy Someone has said that Jerusa- s a city within a city. There is ncient, walled-in one, and then is the ultra modern part. The an- city during its existence has besieged thirty-six times and destroyed ten times, but never has it ceased to exist.

The sun was setting deep in the west as we entered New Jerusalem. We went directly to the King David Hotel.

The hour of retirement came, and we went to our rooms to await the dawn of Easter Morn in the city of Jerusalem. Even though we were very tired, sleep did not come easily, for our thoughts were centered upon the views we would behold in the morning. At 3 A.M. we were awakened by the peal of the many church bells. It seemed that each bell was seeking to out sound the other as they pealed out the Easter message that glorious morning. I arose and looked out of my window that faced the east. Slowly the sun rose over old Jerusalem and soon it flooded the ancient holy places with its brilliant golden glow. It was not long until each building across the old city wall became visible. Tears ran down my cheeks as I realized I was beholding that city over which Jesus wept and outside of whose walls he died.

Because of the war between the Jews and Arabs we were not permitted to enter the Old City. So as I stood on the balcony outside my window I sought to take in as much of the sacred city as I could from this vantage point. Over the wall I could see the Mount of Olives and at its foot the Garden of Gethsemane.

Not far inside the wall is the Church of the Holy Sepulchre, which is supposed to cover the site of the crucifixion and the resurrection of our Lord. This belief is held by the Latin and Greek churches. Many Protestants believe that the hill just outside of the old wall on the north is the real Calvary. Not far from it is a garden in which is found the tomb called Gorden's Tomb. Here it was, we believe, that Jesus died and rose again. So in that direction I fastened my view, and I could see that hill called in Scripture the Place of the Skull. Deep emotions stirred within me as I thought of Jesus dying upon that hill for the sins of the world.

It was hard to leave the balcony that morning; but as the bells kept ringing I knew that the sunrise service was being conducted on the grounds of the St. Andrews Presbyterian church just across the Kidron Valley south of the Old City wall. There we heard again that wonderful Easter story told in song and message as we gathered with other Christians in the chilling morning air.

After this wonderful service, we returned to our hotel for breakfast and then we attended the morning church service in the Baptist church in New Jerusalem. From there we were taken to King David's tomb. Over this tomb is found the site of the Upper Room where Jesus had his last passover meal. This is one of the most authentic sites in Jerusalem. It is a long room with a beautiful roof supported by numerous slender columns. I could imagine the low table only eighteen inches from the floor and the mattresses at an angle with it. It seemed I could hear the Master say, *This is my body . . . this do in remembrance of me.* As I walked down those old stone steps I closed my eyes and offered a prayer of consecration.

The rest of that Easter Day was spent in touring New Jerusalem.

Returning to our room in the hotel, with hearts filled with gratitude to Almighty God for the privileges that had been ours, we read again the Easter story from the Holy Scriptures and offered prayer of thanksgiving for the death and resurrection of Jesus Christ which purchased our salvation. Long shall live in our memories Easter Day, 1950.

Links in Methodist Ordination

By LAWRENCE GUDERIA

Looking at the background of Wesley's decision to ordain ministers for Methodists in America, this pastor sees ordination as the key to the current problem of administration of Holy Communion by accepted supply pastors. He serves Pioneer Methodist Church, Cogville, Ore.

AT A TIME when a number of annual conferences of Methodism within the United States are sending memorials to the General Conference relative to the status of the accepted supply pastor in the administration of the sacraments, it is well to consider the whole field of Methodist ministerial ordination. The usual restriction has been that only the properly ordained minister may administer the sacraments. Yet it seems there is some confusion on the matter, judging by the memorials reportedly sent to the General Conference urging some alterations of the accepted practice.

To grant the privilege of administering the sacraments to unordained preachers is to take a step our founding father, John Wesley, would not take. And it is doubtful whether Methodism should ever step beyond that basic philosophy John Wesley exercised in ordaining men for America. Should the church venture to take such a step some within her ministry who hold ordination a historical and sacred trust, believing in the validity of the ministerial office, would be sorely hurt. And others might wonder what "sets apart" the minister. It is apparent that a number of our ministers and a still greater number of our laymen know little about the background of Methodist ordination.

The usual but superficial treatment of the problem grants Methodist ordination two pillars which were clearly distinguished by Thomas Coke, one of the first general superintendents (bishops) of early American Methodism. The first pillar, Dr. Coke indicated in a sermon at the ordination of Asbury, is the ancient and often accepted right of presbyters to ordain. Such a practice is used by some of the Reformed churches. This, Coke believed, is an inadequate treatment of Methodism's authority and ordination. The second pillar is that guiding hand of Providence which led John Wesley to the leadership and scriptural position of bishop to a group of people known as Methodists. Such divine leadership Dr. Coke considered as a solid source of authority for church orders. One of these pillars is the right of holy men to continue their labors through the lives of others, while the other is the right of God to promote his Holy Catholic Church through the raising of the apostolic John Wesley.

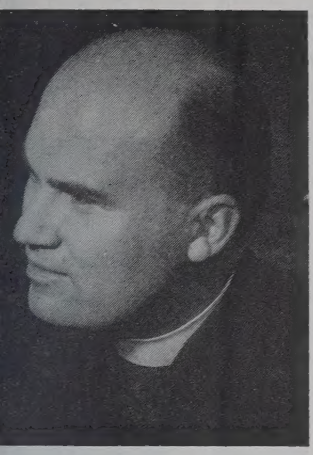
The mere statement of these two views, however, does not do justice to Methodist ordination. Viewed objectively, these two pillars might indicate that Methodism is but a disconnected sect having a mere presbyterian ordination started by an eccentric old man. Had he been more patient, as his brother Charles sadly contended, a bishop within the so-called "apostolic succession" might have kept the Methodists within the Church of England through proper ordinations. But like so many things, circumstances altered the case, and what appears to be true on the surface is utterly false when placed against the total background.

One of the most apparent and outstanding features of Methodism, distinguishing it from other Reformed churches, is that it is built upon a positive emphasis in the service of Christ and his Church. While some of the Reformed churches were the result of a protest against the Roman church, Methodism came about because of the positive work of John Wesley who loved his Church of England and sought only to promote its service to mankind. In this respect Methodism was a flowering of the English church and not primarily the replanting of an ecclesiastical spr
To understand this contention i
necessary that we trace the events
steps in the English church and in
life of John Wesley which resulte
a Methodist church.

John Wesley was always an orde
churchman. Some have maintai
that up until his Aldersgate exp
ence he was predominantly a h
churchman and that after this exp
ence all such marks were dropp
It may be more accurate to say t
the emphasis upon liturgy and
sacraments took on new meanin
Aldersgate. Indeed, had he lost
emphasis his struggles over ordi
tions for America would not have
curred. We can say that John Wes
was a high-church, evangelical pr
and that these strange partners
came fellow workers in John, c
tributing greatly to the genius
Methodism.

During the latter part of John W
ley's life, under the necessity of bri
ing the sacraments to the people
America, a country throwing off
parental yoke of England, he ordai
men for America. At the same time
was being welcomed back into
pulpits of his own country with m
acclaim. No longer was he conside
the despised trouble-maker of the
tury, nor was he greeted by an an
mob incited by the English clergy,
only with such honor as is accor
the respected.

Had his own Church of England
posed his acts of ordinations
America he could have been exc
municated. Either the Church of E
land found no ample reason to
this or it was unable to deliver a d
nite judgment on the matter beca
of its own condition. Both of th
possibilities seem to be true. Th
who were most disturbed by W
ley's act of ordination were those c
nected with the Methodist movem
Indeed Charles Wesley seemed to
the most concerned. This might in
cate that the procedure in Ameri
ordinations was not too peculiar to



h state church inasmuch as
ca at that time was neither an
h state nor within the jurisdic-
f the state church.

Church of England had not as
veloped an emphatic doctrine
church during the middle seven-
undred's. A strong wave of anti-
icism known more properly as
omanism, had washed the
during the latter part of King
the Eighth's reign and through-
e reign of King Edward the
Then came a counter wave,
ng back the sands of the Prot-
gain during the reign of Queen

er when Cromwell's army be-
o march, a wave of reaction
over England, and it was not
he time of Queen Elizabeth that
nd began to grow calm. The
of religious and ecclesiastical
nt, however, only appeared to be
for beneath the surface there
uch discontent. Mere "Acts of
rmity" on the part of Queen
eth could not still the rumblings
asserted themselves again and
with devastating thrusts at the
of governmental restrictions.

bishops were responsible for
urch and to the Queen. Some of
eaders were certain of their po-
as coming not primarily from
ieen but from an unbroken line
iops reaching back to the early
es of the primitive church.
felt that an unbroken line of
os was a myth used for political
is. Some contended that the
had no authority, other than
f a national officer, even up un-
mid-nineteenth century when

there was a resurgence of the doctrine of apostolic succession as coming through the bishops.

It must be remembered that John Wesley was a child of just such an age. He also felt that an unbroken succession of bishops from the earliest time was a myth and that the bishop was primarily a national officer. Yet as long as there were some within the Church of England who held to the unbroken succession, Wesley did not care to run counter to such cherished beliefs. He believed in the episcopal system but found that succession was on the level of the priest or elder. He felt "called" to exercise the office of a New Testament bishop in setting "apart" men for America. Since America was a country free from England, it would have been wrong to entangle the people in a national English church, if not quite impossible.

Wesley was not repudiating the system; he acted upon it and within it as far as he could and then *because of necessity* took the additional step of ordination. Wesley believed that his English church was a holy catholic and apostolic church as much as any could claim to be, and he felt that the Methodists were also a similar holy catholic and apostolic church. John Wesley had an acute sense of the historical continuity of the church of the Apostles and sought to build the same.

No one in this day can read of early American Methodism and English and European conditions without a deep sympathy for the predicament of the Wesleyan followers. Furthermore, one can see what a tragedy might have taken place in the historic church and Christianity in general had John Wesley not seen through the fog of English nationalism. The situation in America had become acute. Some of the Methodist preachers in Virginia had banded together in a presbyterian ordination by their own hands and were administering the sacraments. The feeling on the part of Asbury, which reflected Wesley to a great extent, was that something sacred was lost by this procedure. The historical connection was at stake.

Through the efforts of Francis Asbury and a Baltimore conference of 1780, the brethren agreed to cease their sacramental functions for one year until the whole matter could be laid before John Wesley. This action on the part of Asbury prevented Methodism in America from becoming a discordant sect far from the influence of the English church and historic Christianity. Yet in spite of this situation the Bishop of London refused to comply with the request of Wesley to ordain men for these shores. Bishop Seabury of the Anglican Church in America had been in England for over a year trying to get episcopal orders so that he might return to America with the proper authority for the Church of England.

It seemed near impossible to gain episcopal ordination for America. Then, from the reading of Lord King's account of the primitive church, Wesley came to the conclusion that the early church had but two orders, presbyters and deacons, and that the presbyter had often been called bishop. When three orders came into being near the beginning of the third century the position of bishop was mainly one of office and not one of order. The bishop was the elected head of the clergy; he was the *primus inter pares*, first amongst equals. There was ample scriptural evidence for this plan, and it was known to have been used in the church at Alexandria and the church at Philippi. Since the English reformation was a return to the Scriptures and the primitive church—the founding fathers—Wesley naturally felt that he was being true to the basic tenets of his church.

Yet anyone reading Lord King's account of the primitive church in this day would hardly conceive of it alone as justification for that momentous event which started Methodism as a separate ecclesiastical institution. Can it not be assumed that Wesley, being a student of history, knew of the times when within the Roman church and the English church similar circumstances arose which made presbyterial orders valid and apostolic?

The reforming fathers of the English church had recognized the validity of the reformed churches in Germany, Scotland, France, Switzer-

[Continued on page 32]

Methodism in Town and Country

By GLENN RANDALL PHILLIPS

In this summary of progress of the rural work of the church, the author shows the need for taking action on legislation passed by the 1948 General Conference. Bishop Phillips serves the Denver Area of The Methodist Church.

THE RURAL roots of Methodism are deep and enduring. The fruits in terms of life and service are visible everywhere. Recruits for the ministry, missions, and the many and varied full-time Christian vocations continue to come from rural and small town churches. It is valuable for us to recall the fact that among our 40,000 Methodist churches in America only 272 have a membership of 2,000 and above—that is, less than 1 per cent of the total.

There are 24,000 or 60 per cent with fewer than 300 members, and 11,000 have a membership under 150! Little wonder we are convinced that our church has a field of major importance in town and country work! For example, in the Denver Area in Montana, 89 per cent of our churches are in communities of less than 10,000 population (town is defined as 2,500 to 10,000), with 60 per cent of them in places under 500. In Wyoming 85 per cent and in Colorado 78 per cent of the Methodist churches fall within the town and country field.

In the Illinois Conference town and country churches within the decade 1940-1950 increased from 376 to 388, while the urban total remained at 61. The significant increase there as elsewhere came in the towns 2,500 to 10,000 in size.

Through a careful study of reports from a number of conferences in the U.S., the strongest church schools seemed to appear in towns of 500 to 2,500 in 1940. But they, together with other church school groups, showed a decrease by 1950.

Methodism has at the persent time approximately the same number of churches in rural centers (populations less than 2,500) as it had in 1940, but the population of the town and urban communities has shown an almost startling increase. To illustrate, urban communities have added 42.9 in Wyoming, 45.3 per cent in Montana, and 49 per cent in Colorado.[1]

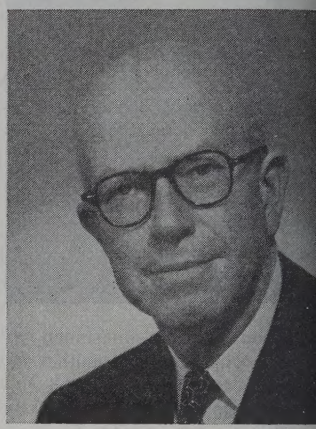
Moreover, the problem as it affects the church is further complicated by the way in which the rural farm population is decreasing while the rural nonfarm population is increasing. Arthur F. Raper, of the U.S. Department of Agriculture, stated at the National Town and Country Conference at Sioux City last July: "More and more people prefer to live in the open country, although they intend to continue work in industry, business, or a profession. Automobiles, good roads, and electricity make this possible. The number of rural nonfarm people now exceeds the number of farm people by about six and one-half million.

"The rural nonfarm group is usually made up of young couples with children. Church leaders need effective plans for getting these families to co-operate and take part in their activities."

If Methodism is to help provide an answer to persistent questions in such an area and to move with power and understanding toward the solution of vital problems in the field of town and country, if we are to meet the challenge of these changing times, we must be ready to do certain things.

First, *we must be informed.* We must study the needs, must become better acquainted not only with our place and purpose but with our resources in mind and spirit as well as in agencies and organizations. For example, the expanding population in town and urban areas calls for more intensive study of the town church. The conferences directed in turn by

[1] I am indebted for statistics used in this article to Herbert E. Stotts and members of his survey classes in the department of Sociology of Religion and Town and Country Work, Iliff School of Theology, Denver, Colorado.



Elliott Fisher at Lynchburg, Virg
and by Glenn Sanford at Bald
Kansas, have served to bring
focus some of the needs and op
tunities of the town church. On
the most important discoveries
ing out of such study conferences
been the urgent need for more
plete integration in co-oper
planning between the town ch
and the churches in adjacent
areas. Intelligent planning will
to lessen the number of "casual
suffered by the churches in town
country when their members mo
either direction.

The genius of our Methodis
organization has been its connecti
emphasis. It is the explanatio
much of our progress. Surely he
the zone which is witnessing so
shifting of families, either into
country or into the town, we oug
formulate our most effective stra
in putting our "connectionalism
work!

In addition, we need to develo
best co-operative planning at
levels, if we are to minister effecti
in the town and country field.
Board of Missions, the Board of
cation, and the Commission on M
terial Training can work togethe
offering appropriate courses of s
in pastor's schools. Special plan
having in mind the requirement
supply pastors in rural and s
town areas, will be productive of g
good. The preparation of mate

lay preacher to use, including
ted chart sermons, outlines,
s, and audio-visual aids, might
come a co-operative enterprise
l by the above-named boards.
over, if Methodism is to be an
ingly effective instrument in
tically important field, we must
ly study, *we must act!* Town
untry leaders are generally
that what is needed most at
sent time is not additional leg-
. There may be a few minor
s and adjustments that will be
ed to the General Conference
Francisco. In the main, the
eneral Conference was gener-
approving the requests for
ion growing out of the first
al Town and Country Confer-
ld at Lincoln (Neb.) in 1947.
primary need now is to activate
islation that we have. A definite
ing can be made by ways of
ing our Methodist people, both
d ministerial, as to what the
nd Country Department of the
n of Home Missions is set up
The department shall "conduct
s and research studies . . . de-
co-operative procedure among
and other agencies that seek
rove the economic, social, edu-
l, and religious life of people
n and country areas; and pro-
mong ministers and in colleges
eological schools a study of
nd country life and effective
f church and community work.
e department shall seek to aid
conferences and local churches
blishing young people on the
nd in the community through
aking available information
ning resources for this purpose
rivate, governmental, and re-
agencies; (b) establishing and
stering special loan funds"
Discipline, paragraph 1230).
Town and Country Department
charged with the responsibility
ing recommendations as to "ex-
s, mergers, or other co-opera-
ans to prevent denominational
pping."
ent legislation provides a
vehicle of progress toward a
rogram of action among peo-
ing in rural and small-town
nities. It would be desirable
a basis whereon certain types
of rural work now being administered by the Woman's Division as well as special Indian, Spanish American, and Home Mission projects could be more closely integrated with the town and country program.

It is interesting to note that the report of the Survey Commission recommends that during the 1952-1956 quadrennium the Department of the Local Church and the Board of National Missions should work out ways and means of integrating the town and country work. Such consultation should result in a constructive plan for presentation to the General Conference of 1956. In other words, there would continue to be a staff for town and country work, 1952-1956.

Whatever the ultimate decision may be, we can be sure that Methodism will not permit this work to be forgotten or neglected. If it is brought finally within the compass of the Department of the Local Church, that department will be enriched and empowered for more significant service. Everything in the present program is pointed toward the strengthening of the local church in town and country so that it may more capably serve the people and the communities in which they live.

If we are to fulfil our destiny as a church, we must remember that we are called not only to study and serve our communities, but in very truth to *save them.* This is the goal of all our striving. There must be in and through our town and country work a motivation toward redemption—the redemption of individuals, of home and families; the redemption of entire communities.

Charles M. McConnell was correct in declaring at Sioux City that first of all, "we must raise the estimate that the church and the world place upon the church in the rural community. We have dallied long enough with the idea that the rural church is a poor country relative living in the sticks." Too often both ministers and people in rural places and small villages have borne all the usual burdens plus a devitalizing inferiority complex. They have not had the spirit to refuse the low rating given them.

I visited a place not long ago which once, because of its evil reputation, had been called "Hell's Acre." Now it has been renamed "Sunshine Corner." A little band of Christians had permitted God to use them as agents of divine redemption. They made the difference! And there was another community meeting where gathered the county agent, the public health supervisor, school and P.T.A. representatives, a rural church leader, and ministers of religion. With intelligence and insight, they discussed community projects. I rejoiced to learn that religious forces had first suggested the value of thoroughgoing, co-operative programs in order to make available a more abundant life to the people of that community.

More and more we dare to believe that this will be the design for the future in our town and country work. Nor will it be limited in outreach simply to our own land. The influence of such an example will bring hope and inspiration to multitudes in countries overseas. Eighty-five per cent of India's masses live in small villages. Agriculture continues to be the chief occupation. Customs are hoary with tradition and superstition. Methods of farming are antiquated and inadequate. No system, political or religious, that fails to offer measures of betterment and relief to the village people, can hope to endure. We saw on a recent trip to India the beginnings of a happier, more productive era at the Christian Agricultural Institute in Allahabad and in technical schools under mission auspices at other centers in that vast subcontinent.

An enterprising young officer in the Indian army, an active Methodist layman, said to me, "It is my hope and prayer to come to America to study some of your techniques in agriculture and d a i r y i n g, and especially to observe the relationship of the church to rural life and work, then return to India to instruct my people."

Methodism, active and advancing in the churches in town and country here in America, will invite to similar endeavors and kindred devotion, multitudes of our fellow Christians in lands around the world.

May our labors in and on God's good earth declare his love to all men everywhere.

By RALPH J. SMI

Testing Counseling Attitudes

Noting that much advice has been given by specialists in counseling, the author sought to find the typical counseling attitudes of "men in the field," or pastors. He has been engaged in graduate study at Garrett Biblical Institute and serves the Village Church (federated) of Wauconda, Ill.

Woman: Age 29. "I wanted to see you Reverend because of what I found out yesterday. For months now I have had a persistent gnawing pain down near my heart. I finally made the doctor tell me last night what it was. Cancer. I asked him how much longer it would be, and he said he didn't know but it was serious. It could be months. It could be years. Reverend, I'm not afraid of dying, but what about the girls? Who would take care of Chuck and them? I can't sleep. I can't eat. I'm just paralized with worry!"

Hypothetical Pastor A. "Now it can't help any to make yourself sick by worrying over these conditions. Great progress has been made in cancer research. If its malignancy can be halted, your life can go on as normal. Have you considered consulting a cancer specialist? Don't put off positive action because of worry!"

Hypothetical Pastor B. "I'm sorry to hear this terrible news. However, this may become an opportunity of real spiritual growth for you. The power of God through faith and prayer can give new life and accomplish miracles. Do you recall how the Bible tells us of the way Jesus healed the sick? If you surrender your worry to him, he will sustain you in your great need."

Hypothetical Pastor C. "Cancer is a terrifying disease, and I know the shock of finding that you are its victim must be overwhelming. Often we hear something like this and expect the worst, when actually things turn out much better than we ever dreamed they could. Cancers can be arrested, you know. It is not as hopeless as you might think."

Hypothetical Pastor D. "The doctor told you it was cancer. Did he give you any idea of how far it has progressed? You say that you are not afraid of dying yourself, but that your concern is for the family and who would take care of them. What are some of the things that trouble you in this regard?"

Hypothetical Pastor E. "This has been a terrible blow to you. You feel as though nothing worse could happen to you and your family, and it seems to you as if there is no way out."

Had the hypothetical young woman gone to more hypothetical pastors we could continue comments *ad infinitum*. These five pastoral responses, however, indicate five different basic counseling attitudes that a pastor is likely to assume. The reader will note how the five hypothetical pastoral responses convey these respective attitudes. E H. Porter, Jr. (research associate in Psychology in the University of Chicago) classifies them in this manner.

1. *Evaluative.* A response which indicates the counselor has made a judgment of relative goodness, appropriateness, effectiveness, rightness. He has in some way implied what the client might or ought to do: grossly or subtly.

2. *Interpretive.* A response which indicates the counselor's intent is to teach, to impart meaning to the client, to show him. He has in some way implied what the client might or ought to think: grossly or subtly.

3. *Supportive.* A response which indicates the counselor's intent is to reassure, to reduce the client's intensity of feeling, to pacify. He has in some way implied that the client need not feel as he does.

4. *Probing.* A response which i cates the counselor's intent is to further information, provoke fur discussion along a certain line query. He has in some way imp that the client ought or might pr ably develop or discuss a point ther.

5. *Understanding.* A response w indicates the counselor's intent so respond as in effect to ask client whether the counselor un stands correctly what the client is ing, how the client "feels" abou how it "strikes" the client, how client "sees" it.

Considerable advice has been g on pastoral counseling, but wha the characteristic attitude among men in the field? What relation if any, exists between a man's t logical attitudes and his couns attitudes? These questions were basis of a simple research don this field recently.

The sample for this study, w was for a degree and under sk guidance, consisted of forty-fou operative pastors from the Chi area. A twenty-five-page explora form was used to probe into the vidual counseling and religious tudes. Twenty statements of ty problems were given. Under the s ment of the problem five altern responses followed, which were lar to the hypothetical pastora sponses in the introduction of article. This material was sel from tests developed by Virgini Axline and E. H. Porter, Jr., o University of Chicago. The pa were asked to check the couns response that they would be likely to make.

The second part of the explora

consisted of a series of theolog-
atements embodying the follow-
ve theological positions: funda-
lism, neo-orthodoxy, moralism,
lism, naturalism. The men were
to check the statement that most
approximated their position.
f the pages from the exploratory
follows. The reader may have
difficulty in matching the state-
with the above theological po-
s:

The Counselor and the Human Will

The parishioner comes to me as
ent to a doctor, only the parish-
comes for moral guidance. My
ng should enable me to give him
and ethical guidance and to in-
t to him his mistakes, weak-
, and sins, reminding him of
tential strength and his need for
sources of religion. My ministry
be a teaching ministry of what
ht and wrong. My task is to
rage a decision for the right.
Most of the parishioner's prob-
are not basically of a religious
e. My therapy will lie within my
y to help him grasp the dynamic
ic factors that are the determi-
of the man's behavior. To do
good I cannot treat religious
oms but must probe into the
s of the man's basic personality
. Religion is not a cure or a
cut in the solution of man's
ological problems.
My responsibility is to get the
ioner to surrender his will to
, who alone can cleanse him of
ns. Until his heart is right with
a man will always be lost or in
le. A man's will can never be
until he is born again and made
creature in Christ Jesus.
My counseling responsibility can-
e too ambitious. The parishioner
s his depravity and bent toward
ng with the whole human race.
ins may have him deeply en-
ed in a social and personal
x, but they are basically no
ent from mine. Although his will
ever be purified, God's love is
eyond our minds to comprehend,
f his attitude is penitential great
ges can be wrought by God. My
nsibility is to induce repentance.
The parishioner is a free moral agent. He has to live his life. I cannot live it for him. I must respect the sovereignty of his will. Although it may appear that he does not have the resources to meet the demands of this occasion, these resources of faith and moral courage are available to him if he will avail himself of God's ever-ready channels of strength. As he tries trustingly and conscientiously to help himself, God will supply him with the eternal resources of the universe through faith.

Numerous questions arise regarding the fairness of such a classification. There are many viewpoints that vary from these five mentioned theological positions. A pastor might accept a combination of two or more of these positions and still be logically consistent. Again in dealing with the different types of parishioner problems the pastor's theological position or emphasis might change according to what seems appropriate to the situation. Certainly this is no violation of a man's deepest faith.

Such an attempt to classify men according to their basic theological convictions through the medium of a series of weighted statements is admittedly a thrust into the dark. The question of the test's validity immediately arises. Does this exploratory form accurately and truthfully reveal a man's counseling or religious attitude? Perhaps the best argument for the validity of the counseling attitudes test is the satisfaction with which its longer form has been used in the short-term counselor training program under the direction of Dr. Porter at the University of Chicago.

The test of religious attitudes was developed with the helpful co-operation of David C. Shipley of Garrett Biblical Institute. Responses of ministers whose religious attitudes were well known to the writer indicated a high level of accuracy.

The tests also showed a high reliability, or self-consistency, and adequately met the standard checks customarily used for reliability.

Counseling Attitudes

The 44 ministers from the Chicago area who returned their forms made one choice from each of the 20 pages of counseling attitudes. Of the 880 total choices the "probing" attitude was by far the most frequently selected (362 or 41 per cent). In second place was the "evaluative" position (213 or 24 per cent). Third high was the "understanding" position (118 or 14 per cent) with the "supportive" attitude a close fourth (116 or 13 per cent). The "interpretive" attitude was selected least and was in fifth place (71 or 8 per cent).

Looking at these same results from a somewhat different perspective, there were 23 ministers who selected a majority of "probing" responses. There were 13 who selected a majority of "evaluative" responses, four who selected a majority of "understanding" responses, and one each who selected the majority of the "supportive" and "interpretive" responses. Two of the ministers did not have a majority for any one response but distributed their choices of seven or less among the five positions.

Religious Attitudes

Many of the ministers were skeptical about the religious choices. The criticism in most cases was that they did not want to be placed in a religious category. The returned forms had more qualifying statements under the religious choices than under the counseling choices. One pastor scrawled, next to a neo-orthodox statement gleaned from Reinhold Niebuhr's *Nature and Destiny of Man*, "What theological mental cripple wrote this one?"

There were 5 choices for each of the 44 ministers making a total of 220. The number of choices for each position and the respective percentages were: fundamentalist 23 or 10 per cent; neo-orthodox 24 or 11 per cent; moralistic 38 or 17 per cent; liberal 116 or 53 per cent; naturalistic 19 or 9 per cent.

There were 28 men who favored a majority of liberal statements. Six men selected a majority in the moralistic statements. The fundamentalistic and neo-orthodox positions tied with 3 each, and one pastor had a majority of naturalistic choices. It would seem logical that a minister with a moralistic theology would have an evaluative counseling point of view. On checking this point the evidence bears out that of the 6 who selected the moralistic position of

theology, 4 had mostly evaluative counseling choices.

Religious and Counseling Attitudes

This study did not propose to answer the question of how much a minister's theology affects his counseling. The study set out to test the proposition that a minister with a fundamentalist theology would tend to be evaluative in his counseling, and ministers with liberal and naturalistic leanings would tend to be more understanding in their counseling attitudes. In the proof or disproof one assumption had to be made. This was that the five positions of counseling attitudes and the five positions of theological attitudes formed two separate continuums.

It was assumed that in the counseling continuum the movement was from evaluative or directive counseling, to understanding or nondirective counseling. In the religious continuum the assumption was that the positions moved from fundamentalism to naturalism or what some call "modernism." Each position was given a numerical weight and a coefficient of correlation was computed. The ministers' scores on the religious test when matched against their scores on the counseling test showed a correlation of .01. This indicates that there is no more than chance relationship.

This study represents a very small sample of Methodist pastors. It is not a random sample in that the pastors were all from the same area and most of the churches were urban, or suburban. It is therefore not possible to say that among Methodist ministers in general there is no correlation between counseling attitudes and religious attitudes. If the sample had been taken from another part of the nation it is conceivable that the theological and counseling attitudes would be quite different and there might be a very positive correlation which would indicate a definite relationship between these attitudes. Other such studies could well be made.

In summary, 44 ministers of the Chicago area selected 880 counselor responses to a series of varied problems. The most frequently selected response was of a probing nature, indicating that that parishioner might profitably develop or discuss the point further. Second high in their selection was the evaluative response which indicated that the pastor has made a judgment as to goodness or appropriateness and has in some way implied what the parishioner might or ought to do.

Of the 220 choices of theological positions the majority of the ministers favored the liberal statements. The naturalistic statements were least frequently selected by the gro

According to this study no relation was found between minister's counseling attitudes and theological attitudes. The idea ministers who are orthodox in t theology will be directive in t counseling and the counterpart liberal theologies go with non-di tive counseling seems without fou tion on the basis of this test.

Report Your Pastoral Calls to *The Counselor's Workshop*

Watch for a new feature called "The Counselor's Workshop" to appear soon in our Department of Pastoral Work. This feature, replacing "Clinical Material" (which was concluded in the February issue), will appear regularly.

"The Counselor's Workshop" will offer you a new service in the counseling phase of your ministry. You are invited to submit reports of your calls or counseling interviews for analysis and evaluation. For each one of your reports selected for publication in "The Counselor's Workshop," you will receive a check for five dollars, as well as an evaluation of your work by specialists in pastoral counseling.

All real names and material that may tend to identify the case should be changed before submitting your material. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relationship to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give an evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of The Pastor may submit his reports of calls for consideration. Those not selected for publication will be returned.

Theology for Crucial Situations

By CARL MICHALSON

"Theology is no longer for specialists alone—it is for practitioners as well," says the associate professor of Systematic Theology and Philosophy of Religion, Drew Theological Seminary. Here is the first article in a series on "Faith for Personal Crisis."

mounting enthusiasm for pas-
re in the church today is giv-
logy the most wholesome per-
on its function that it has
ce the Reformation. The inner
n the lives of the people are
ng them to counsel quite can-
ith their pastors. Pastors who
eir people from this intimate
are now finding in the Chris-
th a healing word more opti-
imes had taught us to neglect.
a matter of history that the
ng pastors did in this age of
was to consult sources of
tion which were most obvious-
directly concerned with
l crises. Consequently, the
ological sciences, especially
ogy, became the pastor's hand-
Ve are now in the aftermath of
pful but secular alliance. The
has discovered he must have
ply the latest word or the
ord but the right word. "The
ce between the right word and
ost right word," to quote Mark
"is the difference between
g and the lightning bug." The
ord for personal crises is more
re being found in the word
ch declares, in Christian faith.
is not to say the Protestant
claims, as the Roman priest
be *index et rector animarum*,
r and ruler of souls. The alter-
o clerical direction, however,
the theologically indifferent
which draws its insight from
that have no necessary rela-
Christian faith. The Protestant
s a shepherd and the shepherd
who makes the deed of Christ
e and helps his sheep the bet-
know and do the will of God.
how Martin Bucer saw it in
tise *On the Care of Souls and*
ght Kind of Shepherding (1533). The shepherd must lead his sheep in no other way than that in which he is led, in knowledge and trust of God. That is how Huldrich Zwingli saw it in his *Der Hirt*, "The Shepherd" (1524).

I

Christian faith has an almost startling relevance when it is approached from the standpoint of people who are living through crucial situations. When I say "crucial situations" I mean something quite specific. *A crucial situation is an inescapable situation requiring decisiveness.* To say it is inescapable is to say one is involved in it just by virtue of being a man, just by virtue of existing. These situations are consequently unsurpassed as "pastoral opportunities," as "channels of access" for the Christian ministry. The situation is such as necessarily to limit choice, or the forming of an attitude. It poses what William James called a "live option." Guilt, suffering, death, marriage, vocation, doubt, and anxiety are crucial situations in this sense, though anxiety is in a class by itself as the perilous factor at the base of all crucial situations. These are the situations in life most likely to press a man so to the wall that he will find himself asking, "What shall I do!"

These are also the situations in which one acts, his being—his very life—is at stake. *A crucial situation is a situation in which it is being determined whether one will live or die.* The crisis of a sick man is the moment during which he teeters between life and death. A business, an institution, a movement is in a crisis when it is struggling for its solvency, its very existence. The crucial situation presents "a forced option." In the navigation of a sailing vessel there are times when the skipper must either "come about" or lose his course. In the direction of one's life there are such times. It is possible in these times that if decision is protracted or suspended by reflection or scepticism or mere indifference, one may be caught in the position of having the situation decide for him. *He that is not with me is against me. . . .*

A crucial situation is a situation of ultimate significance. It provides a "momentous option," for in every human crisis there is an ultimate dimension, the God-relation. Where one's life is at stake he begins to realize that what he holds he does not have. Life has been given and the conduct of life is a stewardship. What one does with his life, therefore, involves an ultimate consideration. In the New Testament the word *krisis* generally means judgment. It will be found that the judgment of God is present to every crisis situation, adding to the other elements of the situation a dimension of ultimate significance.

This is really the theological meaning of the image of God. In all situations it is meant that a man will be responsible to God, that he will mirror or reflect or image God's existence. The critical either/or suspended over all serious human choices is the possibility of saying yes or no to God. In every situation one may by his actions and attitudes mirror the presence either of God or of some rival power. But God is by nature jealous—jealousy being an attribute inappropriate to human beings because it is so exclusively appropriate to God. It is expected by the author of life, the father of lights, that every situation he sustains will openly reflect his presence.

Man is, of all creatures, the most

poorly equipped to face life, however. The decision respecting what to do about God is up to man. An animal cannot walk out on its family. A man can—which makes marriage a crisis situation. A tree cannot be sceptical about its roots. A man can—which makes doubt a crisis situation. All existence is theological: it has its source in God. Man is more than a theological self: he is a praying self who not only is bound to God in personal responsibility but who can say either yes or no to God and so decide his life or death. The dreadful freedom in human existence to turn against the only hope man has tilts human life to the precarious angle we associate with crisis.

II

Before one embarks on a theology for crucial situations, one ought also to ask what theology is. What is theology, that it can bear meaningfully upon a crucial situation? Theology is the intellectual elucidation of one's faith. Theology is necessarily systematic, and this is its value; for apart from some such pattern on the mind as theology develops, Christian communication is an impossibility. Pastors, whose primary functions involve communication, are pre-eminently theologians. Before they can utter a sound they must arrange their Christian convictions in mental patterns. If one were given to speaking in tongues, he might do so without becoming a theologian. To be faithful to the Pauline sanction, however, he would be required to retain an interpreter upon whom it would devolve, perforce, to be a theologian. Even if one were to live in utter silence like a Trappist monk, his only safeguard against insanity would be his ability to interpret his silence to himself—which would involve a theologically patterned mind. And even if he were to stand through certain pastoral duties in silence, as one does so therapeutically at times of sorrow, the only hope of communicating the meaning of comfort would be that the silence, far from being dumb, would be charged with theological significance.

There are three kinds of systematic theology. There is a traditional theology which organizes the Christian faith within the framework of the Bible, the creeds, and dogma of the church. This might be called dogmatic theology, and no theology is more basic. It tutors one to know that when he is invited to express his belief he is not called upon for his private opinion but for the faith of the church. The most successful theology no doubt is the theology where private conviction and the faith of the church are synonymous. But if one had to choose, it were better to preach the faith of the church without conviction than passionately to preach some other faith.

There is a cultural theology which organizes the faith about the dominant theme in the spirit of the times. This might be called apologetic theology, and apart from such an effort one abrogates the great commission to extend the gospel beyond the church. It is a dangerous form of theology, for in moving through the wards of the world exposing itself to the infection of hostile faiths, it may itself fall powerless to heal. No one hears, however, unless he recognizes the language, and the faith of the church will be heard by the world only when it is in the language of the world.

There is also a kind of theology that systematizes itself about the personal needs of people—their persistent questions, their social crises, their crucial situations. This might be called an operational, a functional, or a relational theology. It is the theology for pastoral relations, and it is the theological method that will be emphasized in this brief series. It has the advantage of being oriented to the Bible and the church tradition. It has the further advantage of being sensitive to the ruling spirit of the times. More than either traditional or cultural theologies, it permits theology to speak with the intimacy of one who has been eavesdropping on your private thoughts and with the drama of a surgeon announcing to a dying man that he can live.

It is not be confused with practical theology which tells one how to do and say this or that in the pastoral relation. Nowhere in these articles on "Faith for Personal Crises" will it be suggested what the pastor should say in given situations. It will only be suggested what should be going through the pastor's mind as he says what he says. A relational theology stands at the borderline betw body of Christian belief a church's task.

As these articles unfold it obvious that a theology for situations involves theology i a kind of crisis. Theology is no for specialists alone—it is fo titioners as well. There are dep instances in the church today irresponsibility of the practiti his theory. Pastors continue to theological predicaments with ological solutions. It is just a however, that professional theo have been irresponsible to th tice of the church, thinking th in isolation from the needs functioning church. The future ology is with the practitioner, t tor, who will allow the dema pastoral situations to draw faith of the church at the poin greatest relevance.

The implications in this r liance are critical for theolog ology is required to abdicate toric throne. Once "the queen sciences," it is now humblin in the role of servant. In a w has already been forced up ology. In the seventeenth Francis Bacon led the natural s out from under theological d tion, and in the eighteenth Immanuel Kant liberated phi from theology. These were, of simply open announcements was already patent in practic

In the middle of the twenti tury, the practicing pastorate stating theology to a kind vance it has not so enjoye the sixteenth century. In the h pastors, who have the care o the faith is never vaunted fended. It is communicated, a example of its Lord, who h himself and became a serva that loseth his life, saveth never more true than when to theology. When the pasto ing with crucial situations in t of his people, taps the resou Christian faith, theology serve served. The critical problems are given ultimate solution oriented to the faith, and the drawn out at the points of relevance when subjected to stetric force of a personal cri

A Sermon by RAYMOND E. BALCOMB

A Matter of Life and Death

If eternal life is not true, then God is more like Stalin than he is like Jesus, says the pastor of Sellwood Methodist Church, Portland, Ore. He takes his text from I Corinthians 15.

MOST important fact of our
the belief in eternal life. His-
y and doctrinally Christianity
on the resurrection of Jesus.
consider here the earliest rec-
d the clearest thinking which
e found in the New Testament
ie subject—the fifteenth chap-
what we know as Paul's first
Corinth.

re going any further let me
as plain as possible that this
cademic matter. Some of us,
look on it that way. "One life
ie," we say. Yet the reason be-
eternal life is so important is
it affects our lives right now.
s the closing note of Paul's
? *Therefore, my beloved*
n, be steadfast, immovable, al-
bounding in the work of the
nowing that in the Lord your
not in vain.

n, this matter of life and death
cademic matter because it is
ng we all find hard to face,
iething that we all *must* face,
ne for ourselves, but for our
and loved ones. The Dark
ouches and eventually takes us
l it brutally realistic, if you
t don't call it academic! With-
least exaggeration I say that
es all the difference in the
Is eternal life fact or fiction?
not true, then, it means that
more like Stalin than he is
sus, that this universe is the
a place where a Judas has a
chance than a Christ. For if
not immortal, it is perfectly
iat unfair trials, treachery, po-
expediency, and ecclesiastical
came out on top when he
cified.

e were apparently some
at Corinth who thought it was all a marginal matter, else Paul would not have added this section to what was already a long letter.

Paul's argument is not a difficult one to follow. Reduced to an outline, it goes about like this: we know that Jesus is immortal because a great many reliable and independent people have experienced his presence since the crucifixion; since Jesus still lives, all who believe in him and are trying to be like him will also live. But this eternal life is something quite different from the physical life we are now experiencing; *flesh and blood cannot* inherit the kingdom of God. With this broad outline of the Christian belief in mind, let us take a closer look at some of the details.

One of the main things Paul is saying is that *the belief in eternal life fits nature and human nature as we know them.* It is in accord with what we think we know about the universe. Look at a grain of wheat, he says. It never reaches its fullest potentiality until it is thrown into the ground and dies—until it actually disappears, until its form and appearance are completely changed. Look at the bodies of birds and animals—they are not all identical; they all differ, yet they all fill the necessary function of bodies. So why must our immortal means of communication—which is all a body is—be the same as our mortal ones?

Look at the heavenly bodies—they seem to differ in nature radically, but they all give light to the earth. Why cannot our spiritual bodies differ radically from our physical ones? In short, Paul says that his idea of a spiritual body, which takes up where the physical body gives up, fits what we see in nature.

Furthermore, he says that the idea of resurrection fits what we know (or think we know) about human nature. It is true that his idea of the origin and nature of man was based on the prescientific and pre-Christian world view of the book of Genesis; doubtless his psychology was primitive. But what Paul had learned in the best schools of his time, when added to his own observation of the way he and others acted, fitted the idea of eternal life. *Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.*

That general proposition still holds. Belief in eternal life still fits what we know, or think we know, about nature and human nature. There is nothing inimical in geology or biology or zoology or psychology or sociology as such to eternal life. Some scientists do not believe in life after death; but many others, equally scientific, do. It is not something that can be proved or disproved by science. All that anyone can do is to frame a hypothesis to cover all the known facts. And the most reasonable hypothesis for many is one including eternal life.

What is it that the astronomers are telling us these days? One idea they are working on is that the universe itself may be boundless, infinite, constantly expanding. Would it be unthinkable, if that were so, that the minds of the men who can understand that universe are infinite with respect to duration, that is, immortal? A principle of some astronomers is that matter is congealed energy, and that energy is indestructible. Apparently the universe conserves its physical values. Is it out of line, then, to believe that it also conserves its moral and spiritual values?

Psychology, the science of human nature, is at least equally harmonious with the idea of eternal life. We learn

Balcomb

more every day of the interaction between our bodies and our minds. Here, for example, is a direct quotation from a recent medical textbook which was loaned me by a doctor of medicine: "All medicine is psychosomatic medicine" (Weiss & English, *Psychosomatic Medicine* 2nd ed., p. 166). It does not seem that the physical brain is the controller, for we know that the brain's own cells and tissues are completely changed every seven years or so, yet I am conscious of being the same person I was ten or fifteen years ago. Certainly it is possible, then, that I outlive my physical body. The belief in eternal life fits what we know about nature and human nature at least as well as it did in Paul's time.

Another important thing Paul says is this: *character values are the values that are conserved by eternal life.* Otherwise, he says, what was the gain in being courageous enough to speak out fearlessly, even when it meant being thrown to the wild beasts in the arena at Ephesus as a criminal? Where is the sense of morality and integrity, of discipline and effort? *If the dead are not raised,* to quote him exactly, *Let us eat and drink, for tomorrow we die.* Eternal life, which seems to fit so well what we know about the world around us and about ourselves, must primarily be a conserver of character values.

Harry Emerson Fosdick uses an illustration of this truth that in my own mind creates the force of demonstration. In India, he says, fakirs sit beside pools of water with piles of colored dust beside them. They are artists, for by skilfully dropping the dust on the still surface of the water they can make recognizable portraits of distinguished characters. Then a chance breeze ruffles the pool, or they disturb it with a pebble, and the picture disappears. Is that God's business? Is he engaged in taking colored dust and dropping it on life's water to create a Plato, or an Isaiah, or a Christ, or someone nearer and dearer to you yourself—and then a chance breeze ruffles the water and they disappear utterly? That would be a strange business for the mind that controls this cosmos! "If such quality of life is not to survive, how did it ever happen to arrive?" Its destruction, rather than its preservation, would be the real mystery.

Character values are conserved. Canon Liddon once told of a retired army officer who had returned from service in India to his native England. On one occasion, after recounting at the insistence of friends some of his experiences, he said, "I expect to see something more thrilling than anything I have seen yet." His hearers were surprised; he was more than seventy years old; he was retired from active duty; what was he talking about? In an undertone he added, "I mean the first five minutes after death."

No doubt it will be thrilling in the sense of being new and novel. But there is little reason to suppose that it will be remarkable in terms of what we will be. Here is a man who is generous, just, kind. Five minutes after death he will still be generous, just, kind. Here is a man who is selfish, narrow, conceited; five minutes after death he is still going to be selfish, narrow, conceited. Death is not some magical process by which we are metamorphosed from sinners into saints. If we are cheap and superficial now, we will be cheap and superficial then.

I remember an imaginative account written by a newspaperman after all hope for the safety of Wiley Post and Will Rogers had been given up and their plane presumed lost. Describing their reactions when they realized that the end had come, he said that Post undoubtedly stared the Grim Reaper courageously in the face with his one good eye, and Rogers probably cracked a joke! That is the ki
men they were; and that is e
the way they were reacting t
five minutes later.

A third important thing that
says is that *eternal life is condit*
All those who are like Adam d
says, while all who are like
live. If you choose to live for e
values, as the ancient story of
and Eve so dramatically portra
then you have not the kind of ch
ter values that eternal life pres
As was the man of dust, so are
who are of the dust. But if you c
to live for spiritual values, if yo
up treasures in heaven as the M
put it, if you strive to be like
then you have the kind of cha
values that eternal life preserv
is the man of heaven, so are thos
are of heaven.

Do not misunderstand me, p
I am not preaching hell fire and
stone for the unconverted he
Most of that sort of thing has
read into, rather than out of, the
I am preaching the New Test
conviction that there is an everl
distinction between right and w
between good and evil, betwee
which is beautiful and that wh
ugly. I myself rather doubt th
the experience of death any mar
far gone as to be irretrievab
God's love. But I can at least co
of a man choosing the wrong so
and so long that he loses the
to choose the right, and when
time comes I presume there
value left to conserve. Eternal
conditional; it depends upon o
ing Christlike.

Alfred Smith toward the clo
his days was an executive of the
newly built Empire State Buildi
New York City. He enjoyed sh
friends and visitors the marv
the skyscraper. One day while le
a group he had to cope with a w
who continually asked irrelevant
tions. He tried his best to a
them patiently, but as they near
end of the tour the last straw
While going down in he elevato
lady asked, "Suppose the el
cables should break; would we
or down?" "That, madam," th
governor replied, "depends en
upon the kind of a life you've

[Continued on page 32]

By JOSEPH R. SWAIN

The Office of the Tenebrae

Suitable for observance on Maundy Thursday is the Tenebrae (darkness), a service in which even the light representing Christ is extinguished momentarily to symbolize the crucifixion. The author is pastor of First Methodist Church, Middletown, Conn.

MANY churches a high point of
ar's worship is the celebration
r Lord's Supper on Maundy
day of Holy Week. Attendance
ally good, often including many
records are irregular through
ar as well as the "old faithfuls"
sitors.

le our rituals for communion
tisfactory and among the best
of our liturgical materials, I
elt for years that interest and
ng might be added by occa-
variations or additions, pro-
they justified themselves in tra-
beauty, and meaningfulness for
y.

n an addition I found in use
ree co-operating churches in
eport, Connecticut, and when we
to the First Methodist Church
letown, Conn.), we introduced
. It is "The Office of the Tene-
or "darkness," observed by the
during the last three days of
Week from the seventh or eighth
ies onward.

ginally it was a very long vigil
most of the night and ending
s dawn approached. Its essential
however, may be condensed
period of fifteen or twenty
s of meditative worship after
ular celebration of communion
ded. The heart of it is a simple
ny of lights representing Jesus
nded by his apostles, their
his passion, death, burial, and
ection.

church and altar may be pre-
as for any communion service.
ervice proceeds as always ex-
at one of the passion hymns is
uted for the Gloria in Excelsis
e benediction is omitted. The
ae begins immediately.

only essential additional ma-
are some sort of receptacle
rably circular) for thirteen
s, one tall Christ-candle in the
surrounded by twelve shorter ones to represent the apostles; a hollow cylinder open at both ends to hide the light of the Christ-candle for a moment (as will be explained later) and an ordinary candle snuffer. The receptacle with its candles should be placed in the center of the altar or communion table where it may be seen all over the church. The other two implements (the hollow cylinder and the candle snuffer) should be within easy reach. If the church is equipped to dim the lights of the sanctuary and chancel so much the better, but that is not essential.

Candles should be placed at regular intervals—six to ten feet apart—down the side aisles and across the back of the church, or otherwise as the architecture allows. Ushers should be instructed to light them just before the arrival of the congregation; they should know when and how the candles are to be extinguished during the celebration of the Tenebrae. For this, they too will need snuffers.

I shall now give a typical order of service for the entire celebration of Holy Communion and Tenebrae with instructions and explanations at appropriate points. Instructions, of course, should not be included in the printed order of service placed in the hands of the people, although a brief explanatory paragraph at the beginning will help them to enter into the spirit of the service.

Let us suppose, then, that the congregation has assembled, minister and choir and other assistants are in their places, the elements are on the altar, and the altar and sanctuary candles are all lighted. The service proceeds as follows, without announcement.

INTRODUCTION

Organ Prelude: "Pastoral Symphony" from Handel's "Messiah."
Hymn, congregation and choir, "Beneath the cross of Jesus"
The Call to Worship (all standing).
The Prayer of Invocation (the people seated).
A General Confession (in unison).
The Assurance of Pardon (the minister).
The Lord's Prayer (in unison).
The Anthem—"All in the April Evening," Robertson.

THE LORD'S SUPPER

The Call to the Supper.
Words of Scripture.
Versicles.
The Sanctus (the choir).
Prayers:
of Consecration—(the minister).
of Confession and Consecration (in unison).
The Act of Communion
A Prayer of Thanksgiving (in unison).
The Communion Offering:
Offertory Sentences (the minister).
Organ Offertory: "Angelus," Snow.
The Presentation: The Doxology.
Hymn: "When I survey the wondrous cross."

(Up to this point the service will be very similar to any communion service. I have followed substantially the order given in *The Methodist Hymnal.* Other churches would follow their own orders. Other hymns and anthems may be substituted. We change them from year to year. During all this part of the service, the light should be sufficient for the con-

Swain

gregation to read easily, although if possible lights might be dimmed during the Act of Communion.)

TENEBRAE OR DARKNESS

(At this point all lights save the candles should be turned out.)

This is a service of meditation upon our Lord's agony in the Garden of Gethsemane.

(The narrative is a compilation from the Four Gospels, so that after the supper we may follow in thought Jesus and the disciples to the Garden of Gethsemane.)

I. The reading of the Gospel: Mark 14:26, 32-34.

A period of silence and meditation.

Hymn sung by choir (with very dim lights)—" 'Tis midnight; and on Olive's brow."

II. The reading of the Gospel: Mark 14:35-39.

A period of silence and meditation.

Solo: "He was despised" from Handel's "Messiah"

Anthem: "Surely He hath borne our griefs" from Handel's "Messiah"

III. The reading of the Gospel: Mark 14:41-50. (As this gospel portion is read, the ushers should put out all candles in the body of the church so that the sole light is now from the thirteen candles on the altar. The minister now goes to the altar and with the candle snuffers extinguishes the 12 candles which represent the apostles, thus indicating that they have fled. Then he takes the hollow cylinder (an empty fruit juice can, open at both ends, and painted with flat black is sufficient) and continuing to stand directly in front of the altar, holds the cylinder over the flame of the Christ-candle in such a way that to the congregation it too seems to be out, or nearly so. The church is now in total darkness, symbolizing not only the passion and burial of Jesus, but the spiritual darkness of the world after Christ, the light of the world, has been taken away. The darkness should continue for at least a full minute for silence and meditation. Then the minister removes the cylinder from the Christ-candle, indicating the resurrection of Jesus and suggesting that the divine light could not be extinguished.)

A prayer and the benediction. All leave the church in silence.

Organ Postlude—"Now thank we all our God," Karg-Elert. (The body of the church may now be dimly lighted so that the people may leave safely. The Christ-candle continues burning alone on the altar until all are gone. Usually the minister does not greet the people at the door.)

Scripture portions, hymns, prayers, and choir music may be varied so long as thy are in keeping with the passion season. If it is a union service, the Tenebrae may be easily divided among several ministers as well as other portions of the s

The following introductory graph, which should now be gible to the reader, may be prin the beginning of the bulletin.

This service is so arranged a partly reminiscent of an ancien ice called "The Office of the brae," observed by the church the last three days of Holy Week the seventh or eighth centuri ward. The service began in and ended in almost total dar the lights being gradually guished as the office proceeded only one was left. It was obscur a little while and then allowed appear. The origin of this li custom is said to be quite utilit the lights being extinguished dawn came on. It came, howev signify the flight of the disciple Christ's burial and resurrectio gradual extinction of the cand the service typified the growing ness after Christ, the light world, was taken away, and t scuring and subsequent bringi of the one lighted candle showe the divine light could not be guished. The liturgical parts service are from sources both a and modern.

Liturgical Question Box

QUESTIONS: *What official publication of The Methodist Church designates the proper color of the paraments? When two church festivals fall on the same day, which one takes precedence in color? What is the proper place for the candles and vases on the altar?*

ANSWER: There is not an official publication which designates the proper colors. The Book of Worship gives the seasons but does not tell the colors. Therefore, in this, as in other liturgical matters, the Methodist minister is free to choose his own authority. Thomas A. Stafford's excellent book *Christian Symbolism in the Evangelical Churches* (Abingdon-Cokesbury Press, 1942) is as near official as we can get. I suggest that it be followed in this matter. The colors of the paraments are of minor importance, and we are not bound by any rule.

Regarding the overlapping of festivals, we may follow the rule of the Anglican Church: great festivals precede lesser ones. Thus Holy Comm which is not a festival but the Sunday service, always partakes color of the season. Generally, M ists do not pay too much attent this matter of "transference." I that those who wish to follow consistently get a liturgical ca from an Episcopal supply house a low the directions. In my churc sexton faithfully keeps up with endar and sees that all is in or

As to the last question, I sugge the candles and vases be placed retable (narrow shelf resting table), if there is one. If your tab not have one, then put them table and elevate the cross so receives due prominence.

It is well to do all things in d and in order. It helps us to wors other churches if we follow a u system. For this reason I belie General Conference should make mendations regarding ceremoni our churches—***R. P. Marshall***

niform But Unfettered

By NOLAN B. HARMON

ip in Methodist churches, through use of the Ritual, has been tradition-ethodical but not without variation. This is the interpretation of the Book of The Methodist Church. His articles on various aspects of Methodism ppeared recently in *The Christian Advocate*.

Y can there not be a uniform conducting worship in all our list churches? Why cannot a go into any Methodist church ere and know what is coming Can't we be uniform?

answer is yes, and no; for lism in its ideal of worship ways been pulled in two oppo-rections. On the one hand it its very nature, manifested a dous desire to be *free*—that is, red by any printed form or on the other hand it has al-hown an equally strong desire uniform and regular—that is, listical.

dom from formality, from prayers and set rites, was the enius of early Methodism. "No ism" became a slogan. When rly preachers "gave out" on opics, they could still fall back tried and tested technique of g "coldness and formality." ites and ceremonies of the church seemed to our fathers ve-clothes constricting the liv-irit, and pristine Methodism hese off almost spasmodically nt gloriously ahead making its les as it went.

at the same time, with all this sis on freedom, there was a e regularity of procedure called verything—hence "methodist." regulations, conference pro-ments, *discipline*, to use the rd, meant nothing if not uni-. No one could be a Methodist t, as Wesley put it, "keeping es." Everyone had to get in line out. First the band, then the , then the church, moved as a der the self-assumed discipline hodist life.

n it came to regularity in wor-ohn Wesley himself provided a teresting as well as authorita-tive pronouncement on this subject when he sent over to American Methodism an Article of Religion which we have today as Article XXII:

"It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongeth, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like). . . .

"Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification."

Note that in this article John Wesley, and our present church, allow variety and alteration in rites and ceremonies *when such alteration is done by the whole church itself;* but the same authority forbids any private individual "openly to break" the rites and ceremonies of that church "to which he belongeth."

Here then we have a guide, not to say a mandate, directing our procedure. Any church, large or small, has a right to vary its order of worship and to alter rites and ceremonies provided that "all things may be done for edification." But no private individual has any such right.

Coming down to present-day forms of worship, we should bear in mind that it has been the aim of various Methodist commissions on worship to provide well-wrought forms and offices as a guide for our people. These offices and forms have been adopted by the General Conference and are in our Discipline. They are also to be found in the Ritual of the church, in the Book of Worship, and some of them are in *The Methodist Hymnal.*

Leeway has been allowed throughout all Methodist offices for such needed variations as may appear desirable at different places and times. Those local churches which may wish a formal service can find such service provided; and those which prefer the freedom and spontaneity of less formal worship can find, or in some cases are allowed to make for themselves, such orders as may better comport with their own Christian desires.

We would lose something priceless if all our worship were regimented into a fixed pattern. Nevertheless, everything should be done for edification, and as there are Methodist orders of worship tested by experience and enjoyed by millions over the church, we do owe to these a certain respect.

Where I would insist on exactness is in following the offices of the Ritual, especially the communion service. When a minister changes this service or amends its language in the least, he mangles it. This is true also of Baptism, though here the ritual itself allows for the omission of certain prayers; and in Matrimony the whole office is so constructed as to follow through a dramatic pattern whose completeness is dependent upon each part fitting into the whole rite. "Let our ritual be invariably used," is an old General Conference pronouncement that has behind it wisdom as well as authority.

EASTERTIDE PREACHING

Here are one Methodist minister's ideas for preaching and worship during Eastertide, which extends from April 13 to May 25. (Lenten Preaching—II appeared in the February issue, page 13.)

The Empty Tomb

April 13, Easter Sunday. Lessons BW, BCP, Colossians 3:1-11; John 20:1-10. On this date the lessons from both the Book of Worship and the Book of Common Prayer are the same. In addition, the BCP gives a second set: I Corinthians 5:8; Mark 16:1.

Easter sermons are as hard to prepare and preach as Christmas sermons. The minister's task is a difficult one on these days. Not only does he have to try to say something original, but he has to say it to a "crowd" of once-a-year churchgoers who are more concerned with inspecting the decorations in the church (and on the congregation) than they are in listening to the message. Nevertheless, it must be done, and done well, for this is an opportunity that comes only once a year. Let us not mar it by slighting references to the fact that we "might as well say hello and goodbye until next Christmas." Sound psychology, as well as good taste, forbids even mentioning this sad fact.

But as for the sermon, it would be well to spend at least a month in preparing this message, for its importance cannot be overestimated. It is our one chance to speak to many who, despite their carelessness, still regard the church as their home. As prodigal sons and daughters, they deserve the fatted calf.

I would suggest that the morning message be taken from the Gospel—the story of the finding of the empty tomb. Here is the heart of the Christian message: *He is not here; for he has risen . . .* There is a sermon idea in the last verse of the lesson: *Then the disciples went away again unto their own home* (K.J.V.). The resurrection must be brought into our homes; the message of eternal life must be put into our daily life. Easter is not a one-day affair; nor is it confined to the church service; it must get into our homes.

"On Being Risen With Christ" might be the subject of the evening message, with the text taken from the Epistle. If you like to tell stories (and if you can tell them well), then why not use the Emmaus story at the evening hour?

It would be well to celebrate Holy Communion at an early service on Easter morning, following this with an Easter breakfast at the church. I have found some ministers who oppose such Easter celebrations on the ground that they "cast a damper over the joy of Easter." When I first heard this, I was completely mystified, but after studying the matter, I realized that such an attitude came from a somewhat exaggerated idea of the "memorial" aspects of communion. According to the view of some earnest Christians, the Lord's Supper is a sad and solemn remembrance of Jesus' death; a constantly recurring Good Friday. But it is far more than that, and when we go back to the practice of the early church, we find that it was popularly called the Eucharist, or thanksgiving. There is a glorious note of triumph in the Liturgy that almost overshadows the tragic story of Jesus' death. "This do in remembrance of me," referred to Jesus' death and also to his resurrection.

Victory over Death

April 20, First Sunday after Easter. BW, R
6:2-11; Luke 24:13-35. BCP, I John 5:4; John 20:1
message for this Sunday might be especially for thos
have lost loved ones. "This is the Victory" might
subject, with the text taken from the BCP Epistle.
the victory over death, sin, and uncertainty. What
Our faith. Faith in God and Christ, in the resurrecti
the divine plan for every one of us. And then, too, the
neglected meaning of faith as a repository of truth, as
hymn, "Faith of Our Fathers." Faber was not writing
"having faith"; he was thinking of "keeping the faith
two aspects of the word need to be stressed. We are too
to speak of exercising our faith, when often we have
to exercise. *Now faith is the substance of things hope
the evidence of things not seen* (K.J.V.). It is a subs
it is what we believe, as well as how we believe.

Shepherd

April 27, Second Sunday after Easter. BW, I
2:21-25; John 10:1-16. BCP, I Peter 2:19; John 10:11
lessons today are on the Good Shepherd, and I wou
miss this opportunity to preach on the most imagi
symbol of the Christian faith. Jesus, again and again
this bit of imagery, for it was particularly precious
pastoral people, who, although they had been force
many years to dwell in cities, looked back on the d
nomadic life as those of their Golden Years.

Blessings of God

May 4, Third Sunday after Easter. BW, Eph
3:14-21; John 6:27-40. BCP, I Peter 2:11; John 16:16
the lessons from the Book of Worship depart from th
the Book of Common Prayer. J. B. Phillips' translation
ters to Young Churches, Macmillan Co., $2.75) g
beautiful reading of the BW Epistle. From it we migh
the subject "More Than We Can Imagine," and pre
sermon on the limitless blessings of God. Note his use
words: "the Spirit's inner re-inforcement."

The Gospel (BCP)) might give us an evening serm
the topic, "I Will See You Again." Jesus told his disci
his coming death, but comforted them with the promis
he would see them again. A small boy, put to bed at
always murmured sleepily, "me will see you in the mor
That is our consolation when death takes our loved
we will see them in the morning!

Temptation and Sin

May 11, Fourth Sunday after Easter. BW, Reve
22:1-15; John 15:1-12. BCP, James 1:17; John 16:5
collect from the BCP is worthy of repetition here
Almighty God, who alone canst order the unruly will

ons of sinful men; grant unto thy people, that they may
ie thing which thou commandest, and desire that which
dost promise, that so, among the sundry and manifold
es of the world, our hearts may surely there be
where true joys are to be found; through Jesus Christ
ord."

BCP Epistle contains one verse which, in the King
Version, suffers from the passage of time. The word
htiness" is now synonymous with mischief; its intended
ng of evil plotted and acted upon against others has
lost. Phillips' translation again sheds light on an
re passage when it reads, *Have done, then, with im-
and every other evil which touches the lives of
, and humbly accept the message that God has sown
r hearts. . .* Here might be a message on "The Epitome
l." Anything that touches men's lives in an evil manner
Christian and wrong. Apply this test to daily living
ee how many of our actions might be called evil.

l to this study verse 14 (Phillips' trans.): *a man's
ation is due to the pull of his own inward desires,
can be enormously attractive*, and you will have a
cal message on temptation and sin.

Christian Unity

y 18, Fifth Sunday after Easter. BW, I Corinthians
-15, 26, 27; John 17:11, 14-26. BCP, James 1:22; John
. The Book of Worship gives a split lesson—a procedure
iolates the best practice of liturgical reading. But the
ection will offer a basis for a needed sermon on "The
of the Church." *As the human body, which has many
is a unity, and those parts, despite their multiplicity,
ise together one single body, so it is with the Body of
. For we were all baptized by the Spirit into one Body,
er we were Jews, Gentiles, slaves or free men, and we
ll had experience of the same Spirit* (Phillips' trans.).
church is a unit, despite the fact that it has been
into many parts. Paul dealt with divisions caused by
and nationality; we deal with divisions produced by
nal differences. But there has never been a time when
ody of Christ was wholly agreed upon all things. The
les did not see eye to eye on various matters. The
es could not agree on the role of the Gentiles in the
n; the various local churches had different forms of
nment. Those who would tell us that the One Church
group or denomination are forgetting that the history
early church shows no such agreement. It has been
rgued that one can find both the congregational and
iscopal form of government in the church of the first
y. Thus the One Church is not to be sought in Rome
any sectarian group. All are a *part* of the church;
s the church.

evening sermon might be based upon the BCP Gos-
hich treats of answered prayer. "Praying in the Name
rist" should be a practical message on how to pray
ssfully. It would be well to study carefully the rela-
ip between the name and the power of Jesus. You will
requent references to a belief in the efficacy of the
of Jesus. We try to water this down by saying that we
pray in the spirit of Jesus. But there is more to it
hat, and a careful study will be rewarding. *Ye shall
my name*, said Jesus. Does he mean "as if I were
ing, as I were asking for it myself"? Here is an exceed-
close relationship between the disciples and the Mas-
re we justified in taking those words to ourselves, or
hey meant only for the Eleven?

Wisdom of Children

May 22, Ascension Day, Fortieth Day of Eastertide. BW, Revelation 5; Luke 24:44-53. BCP, Acts 1:1; Luke 24:49. In all these suggestions, I am presuming that all suggested lessons will be read—those from the Book of Worship and the Book of Common Prayer. Especially in the Eastertide are the scripture readings well tied together, and both of them are needed to present the complete picture.

In either set of lessons the Gospel will tell the story of the "Promise of the Holy Spirit." I would prefer to use the BCP reading of Acts 1 rather than that of the BW, for it is well to have the story of the ascension before us.

One possible text is found in the story as told in Acts 1. We might simply retell that story, explaining the difficult parts in the light of modern knowledge. But there is no need to hedge when we come to the miracle of the disappearance of Jesus. He may not have gone up into a cloud, but he certainly vanished from their sight. Your critical older people may find difficulty in that, but the children will not. Nurtured upon the miracles of Superman and the disappearing heroes of the comic books and movies, they will see nothing strange in the story. It is an interesting fact that as soon as we came to believe that science had done away with miracles, and had cut them out of our thinking, fiction writers and the children put them back in again. And maybe they are wiser than we. For we have learned that color is dependent upon rays of light, and it is conceivable that one day we shall be able to make ourselves invisible by means of science. Why strangle at the gnat of biblical miracles and swallow the camel of atomic physics?

Perhaps the greatest lesson in the day's scripture is to be found in the Gospel: *And they worshipped him and returned to Jerusalem with great joy: and were continually in the* temple, praising and blessing God. They had seemingly lost their Friend and Master, but He was with them all the time.

One Human Family

May 25, Sixth Sunday after Easter. BW, Eph. 4:1-13; John 14:12-21. BCP, Peter 4:7; John 15:26. This Sunday is in preparation for Pentecost. We may want to use the lesson from John 14 or 15, or we may feel that such use will detract from the emphasis next Sunday. If this is the case, it would be well to speak on the subject "The Unity of Life," as contained in the first lesson of the Book of Worship. Here we are counseled to get along with one another because we are all one body in Christ. For May 18 we spoke of the unity of the church; now we consider the unity of our lives, for we are all bound in the bundle of life. In the words of Paul, *You all belong to one Body, of which there is one Spirit, just as you all experienced one calling to one hope. There is one Lord, one faith, one baptism, one God, one Father of us all, Who is the One over all, the One working through all and the One living in all* (Phillips' trans.).

Here is a theological text—one that is not easy to interpret, but which needs to be used. We can bring the resources of modern psychology and science to our aid in describing the way in which all of us are a part of the great human race. There are no racial differences in blood; color does not show when the pigment is absent. But Paul was talking of something greater and more mysterious; he was saying that Christians are mystically united to Christ, and through Christ to God. It can be said that this union is effected through the agency of Holy Communion, that eating the bread and drinking the wine of his presence brings us into communion with him and with his church. How this takes place we do not know, but the saints of all ages attest its truth. The Pentecostal Spirit brings it to pass.

The Bones of Church Finance

By CLAIR E. CARPENTER

*The key to sound church finance is an every-member canvass that works in harmony with the church's evangelistic and educational mission, asserts Pastor Carpenter, of Adirondack Community Church, Lake Placid, N. Y. This is the second of two articles on stewardship.**

IN THE previous article we discussed some of the philosophy behind church finance and how the financial campaign should go hand-in-hand with the evangelistic and educational program of the church. Now let us turn our attention to some of the methods necessary to put this philosophy into practice. There are many ways, of course, of conducting a financial campaign, but the methods explained here have in most situations produced the desired outcomes stated previously.

The first step, obviously, is to prepare a budget of both income and expenditure for the following year. The first item is determined by past experience plus an understanding of community conditions, and should lean to the conservative side in every item except the amount expected from individual pledges. Let us say, as an example, that the plate offerings for the previous year were $1,200: the finance committee should put the item of expected income from this source at $1,000 rather than increase it to $1,400.

The same applies to all sources of income other than the individual pledges: here the finance committee should become optimistic (within reason, of course) and expect great things from the people. The finance committee that expects little from its people is seldom disappointed. But with conservatism the treasurer of the church states what income the church can expect under normal and known conditions for the coming twelve months. And in listing the expected expenditures, care should be taken to face situations realistically. If the same amount for fuel has been in the item for the past ten years, someone ought to tell the finance committee a secret—prices have gone up.

In churches as in individual homes, the items that wreck the budget are the ones we failed to see coming. 'Tis better to err on the side of pegging the items too high than to discover at the end of the year that not enough was allowed for the various items. In regard to salaries, let the items be considered carefully each year: do not fall into the mistake of assuming that because the organist and the sexton have been content with their salaries for the past twenty years that they are still happy about the whole thing. We often wonder why our churches are not better kept and why the choir doesn't sing better. The answer is often found with the carelessness of the finance committee to face the salary situation realistically and realize that nothing succeeds like praise in the form of salary increases.

We stated in the previous article that the pastor should take an active part in church finances. His participation begins at the level of the finance committee when the budget is drawn up. Thus he is present at the birth of the financial program of the church: he can see from the very beginning how finances are going to fit into the total program of the church.

Let me illustrate: a young ministerial friend of mine moved into a new charge. Not many months after his arrival the financial campaign, long under the guidance of a leading layman, was about to be launched. The layman invited my friend to attend the meeting at which time the names of the people of the church were to be assigned to different members of the committee to visit. At the start of the meeting the lay held two lists in his hands: in sponse to a question from the pa he informed the minister that list contained the names of the pe who would likely give to the chu and the other list those whose re of giving was spotty and there not worth visiting this year.

The young minister asked to se two lists, and then without lookin either list he tore each list into announcing as he did, "Gentle this is to be an every-member can in every sense of the word. Som the people who didn't give last may have had valid excuses, bu are not going to shut anyone ou the opportunity of supporting church because of past experie As long as I am pastor, everyon the church will be asked each and given an opportunity to bec part of the church through givi

How can finances be part of evangelistic and educational prog of the church if, because of past ords, people are not approached year? That young minister saw financial campaign in terms of his people needed—evangelism education—and he directed it tow those ends. (Incidentally, the paign was the most successful ever conducted by that church, approached from that angle the m bership grew and the people bec much more active in church life.)

After the finance committee pastor together have drawn up budget, let it be submitted to the ficial board. In other words, the b et should be the work of the gov ing body of the church rather the handiwork of a small comm within the church. In this meeting members of the board should be g opportunity to ask questions make suggestions, and if the majo approve of any suggested chan such changes should be written the budget. If the budget cannot r the approval of the official board chances of meeting the approva the entire church are slim. The pre tation of the budget to the off board may be likened to the "

* See "Stewardship Is Life," Feb., p. 8.

of a play before it hits Broad-
A wise producer heeds the ob-

t comes publicity. And plenty
The most perfectly formed
t and statement of income will
noticed unless it is brought to
ttention of the people of the
n. Hence there should be pub-
going out to all the people of
rish in the form of newsletters
hurch bulletin announcements
adio announcements and news-
items. No one should be given
portunity to plead ignorance of
s going on.
the newsletters a copy of the
t should be enclosed so that
ne may know what the church
s to spend and where the money
ected to come from. This serves
purpose: it informs the people
ducational goal of the preceding
) and at the same time takes
ne into the confidence of the
n. People like to be on "the in-
in church affairs as in other
izations; with each one having
y of the budget no secrets are
rom anyone. In the newsletter
go a statement of how this
should be raised. We have had
success with a table stating how
pledges of various sizes would
eded to raise the budget. Thus
eople are not shooting in the
they know into what category
it and how much the average
er is expected to give and how
must pledge much higher to
ain the average.
rkers or canvassers are then se-
by the pastor (who is thinking
at it will mean to the men who
work) and the campaign di-
. The more the merrier. Expect
man asked to agree: no matter
is response last year, he should
ked again this year. It does
hing to people to be asked to
pate in church activities, includ-
e financial campaign. They will
t that they do not know how to
neither did anyone else until he
ught how.
netime before the canvass is to
nducted, hold a training class
e canvassers, preferably at a
r with a definite time of dismis-
omised and maintained. At that
tell the workers about the

PROPOSED BUDGET OF ADIRONDACK COMMUNITY CHURCH
1951-1952

Salaries Pastor Sexton Organist	$ 5,740
Car, Travel, & Extraordinary Expense	300
Pulpit Supplies	60
Secretarial Work	50
Sexton's Supplies	50
Rubbish Removal	40
Music Special soloists Organ maintenance Anthems	360
Fuel, Light, & Power	1,350
Insurance	375
Repairs & Maintenance	700
Telephone	115
Printing, Postage, & Stationary	540
Conference Apportionments	900
Visual Aid Education	100
Miscellaneous Expenses	125
Total Budget	$10,715

(Approved by the official board of the Adirondack Community Church)
(February 22, 1951)

budget, assign names to teams, and answer questions.

Also at that meeting the pledge cards are passed out to the workers. These have been prepared in advance by the pastor or someone who knows the parish very well. On the card is listed the relationship of each person to the church—member, children in church school, attends, friend—and the name and address of each person who is expected to give. Often there will be two or three cards for one family. Then on the card is a line on which the worker can record the pledge and later the envelope number. There is nothing for the one making the pledge to sign, thus avoiding the feeling that they are making a legal document, collectible at court. After all explanations have been given and questions answered, let the pastor conclude with a devotional service.

Then on a Sunday previously selected by the finance committee and the official board, and announced through the publicity, let the financial canvass be held. Start it off at the church service in the morning as announced in the publicity; give time in the service for the chairman of the campaign to make a brief announcement and then have the pledge cards passed out to the congregation. Then have them collected and given to the chairman of the finance committee.

Following the morning service, the chairman and the workers go to a designated place in the building where the chairman reads off the names of the people who have made their pledges that morning. Workers who have the names on their lists of those called off remove those cards from their lists: they need not be canvassed. That afternoon the workers make their visits and return their completed lists to the chairman of the campaign who waits for them in the church or at his home. The drive must be completed within a week; to let it drag on any further is to cripple both the purposes of the campaign and the program of the church.

There is one more thing to be done: give ample publicity to the results of the campaign. Many of our church people are asked to participate in the giving of the church without ever being told how well or how poorly they did. The people who give the money deserve to know how the campaign fares.

These are the dry bones of church finance. They are not particularly spiritually uplifting when considered only by themselves, but when seen as a means of evangelizing and educating our people, they become dry bones clothed with living flesh.

Group Work Can Be Improved

The clue to successful group functioning is understanding of group behavior, says the author, training consultant in Human Relations, National Training Laboratory in Group Development, Washington, D. C.

By
GORDON L. LIPPITT

RECENTLY a Methodist minister was leaving the church after a long meeting of the official board. He observed ruefully, "An official board is a group that keeps minutes and wastes hours."

This feeling on the part of one minister is typical of many of us as we leave various church meetings. A minister's job in today's church is one of constantly working with various kinds of boards, committees, and groups. While many of us would resent anyone else saying so, many of the meetings that we participate in are not very good. Usually only a few members speak and one or two people dominate the discussion. Oftentimes the group spends a great deal of time on organizational details and very little time on important matters to be decided.

The minister is put in the position if being an expert, and the group leans upon him for all decisions regarding the problems facing the group. Frequently at meetings nothing gets decided, and little concern is evidenced over the lack of actual participation of group members in making decisions. Naturally, we ask ourselves why such a condition exists. We sometimes look at the social milieu of our day and blame it on the lack of responsibility of people in general, and lay leaders in particular. Yet, on the other hand, we are becoming increasingly aware that there are factors within the group itself that make possible the failure or success of a particular group's functioning.

In our search for some answers to problems of group relations, we are constantly on the lookout for knowledge about how groups operate. In the last ten years the social psychologist has been giving more and more attention to group phenomena as an area of research. It is in this connection, then, that "group dynamics" has become an area of interest. The term "group dynamics" has been appearing more and more frequently in the literature and in the vocabulary of group workers and other professional groups. Essentially, the term "group dynamics" describes an area of study and research in the social sciences that relates to the examination of the "how" and "why" of group behavior. When we speak of the psychology of the individual, we have frequently heard the term "dynamics of personality" to describe the forces at work within the individual, determining his behavior. In like manner, then, the dynamics of the group describe the forces in a group situation which are determining the behavior of the group and its members. When one analyzes the dynamics in a group he examines the various forces that come from various sources.

Group dynamics is not something that may or may not occur in a group, depending on the wish of a leader or the members. Every meeting and every group has its own dynamics, its own pattern of forces. When two or more people are gathered together we have interaction, interpersonal relationships, group goals, problems of communication, and many other factors in the situation. These forces exist in varying degrees, but their potentiality exists in any group situation. Here are some pertinent questions:

What are the motivations of the various members of the group? What are the real reasons for these people belonging or being in this group? What are the various relationships among the members of the group—do they accept one another, or are there underlying animosities which show themselves in poor group productivity? What are the status problems in the group? Do some members feel that they are more important than the others, or is person encouraged to participate can? Do the members of this have difficulty in communicating each other? Does the group h clear purpose and goal, or are "afloat without a rudder"? Doe group have ways of examining tively how well the group a members are working?

These and many other que point to some of the condition govern the behavior of the grou

Some of the research in grou havior during the past ten yea provided answers regarding deeper questions of group growth, behavior, and action. of the research indicates that

1. Successful group produc depends on the ability of the bers to exchange ideas freely clearly in a permissive atmos This atmosphere is one in members feel involved in th cisions and the processes of the g

2. A collection of able people not mean that we will always ha able committee. A collection o ture adults may form an imm working group. When people g gether they assume a characte existence all their own, and the group into a working mature gr remain infantile in the way th things done. There are studies going on in the area of group ology. The reasons why some g fail to produce are being studie

3. Present knowledge about growth shows that we no longe to leave group processes to c Groups may be helped to grow t turity, and we do not have to w them to develop like Topsy. W carry out procedures by which g can become more productive, t them channel conflict into eff work, and not have internal co block group progress.

The failure of a group to func- properly is not the fault of leader. No group can become y productive until all members willing to assume mature respon- ity for the way the group acts. group needs to have a skilled r, but in order to get genuine p thinking, group decision, and p action, the leader must carry n entirely new and different role. to this extent that ministers and ious workers need to face the for self-training and the training eir lay leaders. The old-fashioned of chairman who oftentimes has called the "policeman," the "we- -get-results man," or the "good w," is not enough for group func- ng. A good democratic group r realizes the importance of the p seeing to the total task of lead- p as being the responsibility of member within his group. Some ul suggestions for good group ioning has grown out of the re- h in group functioning. The fol- ng principles suggest ways in h religious leaders can go about oving their group work.

Help the group decide clearly its purposes are in coming to- r. It is important at the begin- of any group's life that it have ar understanding of the goals it s to reach.

Help the group to become con- s of its own process. This relates e realization that if a group is g to improve its operational ency it would need to see the de- ility of looking at its own pro- res. It is then that the group learn to take some responsibility ow they operate and realize that nproving the process of the group can improve their problem-solv- bility.

The group should be helped to me aware of talents, skills, and resources that lie within its membership. In some of the quiet bers of the group there are rich tial sources for help on the mat- eing discussed.

Develop the group methods of ation so that the group can ways of improving its process. evaluation helps the leader and p members become aware of how thers are feeling.

5. It is important to learn to accept new ideas and new members into the group without irreparable conflict, and to accept discipline in working toward long-range objectives, and to profit from failure. So many times we are not able to take advantage of a poor meeting as a way of seeing how frustration can often lead to newly motivated group members rather than being a symbol of defeat.

6. A group should create new jobs or committees as needed and to terminate them, or the group itself, when it is wise to do so.

These and many other skills are the responsibility of any good group to develop as they proceed to make more effective decisions in a democratic way.

This article does not permit elaboration of some of the techniques and skills that have been developed within the past few years to aid groups in solving problems. Various skills and techniques, such as the group observer, role-playing, post-meeting reaction sheets, and so forth, are not to be confused with the term "group dynamics." These techniques have been found helpful in improving group effectiveness. Their usefulness for training and leadership have emerged from the early research in the field of group dynamics. They are, however, group techniques and not group dynamics.

The dynamics of groups, then, is a field for scientific analysis, study, and understanding. Much of this research was conducted at the National Training Laboratory in Group Development that began in 1946 at Bethel, Maine. This laboratory has been sponsored by the Research Center for Group Dynamics at the University of Michigan and the National Education Association Division of Adult Education. The success of the succeeding summer laboratories have shown the need for key leaders in all areas of work to join with social scientists for research and training in the problems of bringing about group growth and of the democratic way of bringing about desirable change of attitude and behavior in groups.

Those of us in the field of religious work will be interested to know that each summer at the training laboratory there have been teams of persons representing boards of education of various religious denominations. In addition, the YMCA and YWCA have been represented in these sessions devoted to developing better skills of working with groups. It is a fact, however, that much of the application of group dynamics has not found its way to the operational skills of those in the local church.

Those of us who are responsible for various kinds of group functions need the resources now available. Many of us have been doing adequate jobs, but have become increasingly aware of the need for a better job. At the conclusion of this article are suggested sources of information about this area of group dynamics. As an integral part of the developing science of social psychology, group dynamics is an area of interest to all of us working with groups of people in the community.

Suggested Reading

(All the readings listed below are available from the National Education Association, 1201 16th St., NW, Washington, D. C.)

1. "Group Dynamics and Education" (*NEA Journal*), 25 cents: Nine reprinted articles on application of principles of group dynamics in supervision, teacher improvement programs, conferences, and administration, school, and community co-operation.

2. "Group Dynamics and Social Action" by Benne, Bradford, and Lippitt, 25 cents: Freedom Pamphlet Series (techniques of community action in a setting of intergroup relations).

3. "Leaders Are Made Not Born" by Benne, 10 cents, reprinted from *Childhood Education*, Jan., 1948.

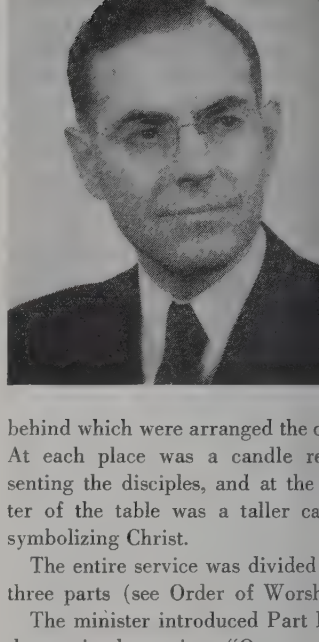
4. "Two Lessons in Group Dynamics" (*Educational Trend*, Jan., 1949), 25 cents: Two articles on committee and conference methods.

5. "The Dynamics of the Discussion Group" (*Journal of Social Studies*, Spring, 1948), 75 cents: Articles on small group leadership membership roles, group self-evaluation, and interpersonal relations.

6. "Leadership and Participation in Large Group Meetings," 50 cents: Audience involvement methods.

A Service for Maundy Thursday

By WILLIS W. WILLARD, JR.



The pastor of First Methodist Church, Milton, Pa., describes in this article a special Maundy Thursday service celebrated in his church. (Maundy Thursday comes on April 10 this year.) *See also "The Office of the Tenebrae," page 17.*

"IT WAS the most impressive communion service we ever attended." This was the oft-repeated comment concerning our Maundy Thursday candlelight service.

As a setting for this special observance of the Lord's Supper, a long table covered with white linen was placed across the front of the sanctuary. This symbolized the Lord's table in the Upper Room, around which Christ and the twelve disciples gathered the last night of his earthly life (see photograph). On the table were placed the communion elements, with the bread on twelve white plates, behind which were arranged the c At each place was a candle re senting the disciples, and at the ter of the table was a taller ca symbolizing Christ.

The entire service was divided three parts (see Order of Worsh

The minister introduced Part the service by saying: "On our munion table tonight, representin table around which Christ and twelve disciples gathered for the Supper in the Upper Room, there thirteen candles; the tall candl the center representing Christ, the others standing for the twelve ciples. *Then spake Jesus . . . them, saying, I am the Light o world: he that followeth me shal walk in darkness, but shall have light of life.* With these words, the tral candle was lighted by one of young persons assisting in the mony.

Next the minister said: *And he had called unto him his tu disciples, he gave them power ag unclean spirits, to cast them out, to heal all manner of sickness an manner of disease. Now the nam the twelve disciples are these* (Matt. 10:1-4). As the names o disciples were called, the other ca were lighted by the two young ple, beginning with the ones a center of the table next to the Ch candle.

Then the minister read the wo Jesus said to his disciples: *Ye ar light of the world. A city that i*

ORDER OF WORSHIP

Part I—The Opening Service

The Organ Prelude

The Call to Worship

Hymn No. 144, "Beneath the Cross of Jesus"

The General Invitation, Confession, and Communion Ritual (pp. 528-530 in *The Methodist Hymnal*

(The electric lights will be turned off for the remainder of the service.)

Part II—The Lord's Supper

Lighting of the Passover Candles (The candles symbolize Christ and the twelve Disciples.)

The Scriptures, "The Last Supper" Mark 14:12-25

The Sacrament of the Lord's Supper. (Communicants will come forward as directed by the ushers, in groups of sixteen to eighteen at a time, and will *remain standing* at the table as they partake of the elements when bidden by the minister. A brief meditation on one of the disciples is given before dismissing each table.)

Hymn No. 204 (1st stanza from memory), "Rock of Ages"

And when they had sung an hymn, they went out into the Mount of Olives.

Part III—The "Tenabrae"

(In "Tenebrae"—the shadows—as the candles are put out one by one, we recall how one of Jesus' disciples betrayed him and the rest "forsook Him and fled," leaving him alone in the final hours of his life, after the Last Supper. All of the candles go out, save one: Jesus remains a burning light against the gloom. He abides in humanity's darkest hour as truly "The Light of the World.")

The Scriptures, Luke 22:39-44

Hymn No. 133 (Choir), " 'Tis Midnight and on Olive's Brow"

The Scriptures, Luke 22:45-53

Duet—"It was alone the Savior prayed in dark Gethsemane"

Prayer

Benediction and Silent Prayer

Postlude (The congregation will remain seated until the postlude begins; then, under the hush of Christ's presence, quietly leave the darkened sanctuary.)

hill cannot be hid. Neither do
ight a candle, and put it under
hel, but on a candlestick; and it
light unto all that are in the
Let your light so shine before
that they may see your good
, and glorify your Father which
eaven (Matt. 5:14-16).

ipture Lesson: The Story of the
Supper, Mark 14:12-25.

Administration of the Sacra-
of the Lord's Supper. Before dis-
ng each table, the minister gave a
meditation on one of the
disciples, concluding with the
on, "Lord, is it I?" To the first
, the minister said: "Let us
urselves in the place of the twelve
les around that table in the
Room long ago. In them we
a mirror of our own human
and motives, both good and
Let us ask ourselves the same
searching question they uttered
ight, Is it I? in shocked amaze-
at Christ's words, *One of you*
eateth with me shall betray me.
ncerning Andrew we read: *He*
indeth his own brother Simon,
aith unto him, we have found
essiah, the Christ (John 1:41).
is it I? Am I trying to find
ne else and bring him to
?"

er each group had communed,
inister directed their meditation
ne disciple, with a particular
or fault, concluding with the
on, "Lord, is it I?" For ex-
: Peter, after vowing deathless
y to Christ, denied his Lord, and
went out and wept bitterly.
, is it I?"

hour of trial, Jesus plead for

y base denial I depart from Thee.
Thou see'st me waver, with a
recall.
*r fear or favor suffer me to fall.**

er all had communed, the minis-
en said: "Following the Last
r we read, *And when they had*
n hymn, they went out into the
of Olives (Mark 14:26). We,

om Hymn 274, *The Methodist Hymnal.*

On Maundy Thursday members of First Methodist Church, Milton, Pa., come to the table in the above picture to celebrate the Lord's Supper.

too, shall join in singing Hymn No. 204, 'Rock of Ages' (1st stanza), and then in a reverent imagination, follow them out into the garden."

In Part III, when reading the words, *Judas, betrayest thou the Son of man with a kiss?* (Luke 22:48) the candle representing Judas at one end of the table was extinguished. As the account of the arrest continued, the other candles were put out, one by one. Only the central candle representing Christ remained burning, the sole light in the church, as the final words were read: *but this is your hour, and the power of darkness* (Luke 22:53).

In the hushed and awesome solemnity of this moment. the service reached its climax with the singing of the duet: "It was alone the Savior prayed, in dark Gethsemane."

After the benediction and silent prayer, the worshipers quietly withdrew from the darkened sanctuary, save for the one lone candle left burning on the communion table (and a light at the rear sufficient for them to see the way out). All departed with a vivid awareness that Christ remains a burning light against the gloom, the One who abides in humanity's darkest hour as truly *the Light of the World.*

STAFF MEMBER WRITES

EDITOR: I have read the December issue of THE PASTOR with especial care and intense satisfaction, and simply wanted to pass on to you my reactions.

First, the articles about the general church seem both extremely timely and also very well written. These serve us admirably in presenting some of the issues and decisions confronting General Conference.

Second, the suggestions in "From the Practical Parish" appeal to me as being exceedingly "practical" and noteworthy.

Third, I appreciate the brevity of the articles. Does that sound as if I am intellectually lazy? I mean, instead, that the articles get down to the point and proceed efficiently toward their respective conclusions. It seems like mighty good journalism to me.

It is a pleasure to have some special connection with THE PASTOR, as a member of its Circuit Staff, and thus to have a particular reason for evaluating each issue as it appears. Frankly, I think a grand job is being done by you and your staff. . . .

H. I. WOOLARD, *Eastern New Mexico University, Portales, N. M.*

A PASTOR'S WIFE

EDITOR: May this grateful pastor's wife express her thanks to you for this fine magazine? I read it from cover to cover every month and never cease to find in it a source of great inspiration.

My thanks also to Janet F. Burleigh for her most realistic and straightforward article, "From a Parsonage Window" [Jan., p. 22].

LILLY-ELLEN SMITH, *First Methodist Church, Medford, Mass.*

A HUMILIATED PASTOR

EDITOR: This may be taken as a reply to the article "Show Thyself Approved" in the January issue of THE PASTOR.

The writer has just completed his work for two degrees—one from college and one from the seminary. For five years he worked summer and winter preparing for the ministry. He had dreamed with many another of the day when he could be assigned to a pastorate.

No one need to stretch his imagination to understand why it is a humiliating task for him. He is a local preacher on trial. and will be for the next two years an ecclesiastical stooge for the district superintendent and the bishop.

We have only two sacraments in The Methodist Church. One is an outward symbol of an inward spiritual change (when taken out of theological confusion). The other is the Lord's Supper. We can administer one but not the other. Many a pastor would love to know which is more important, leading a person to Christ or administering a rite.

There is every reason to believe in an educated ministry. But it is a sad time for us when some layman ask for an explanation of our limited privileges. Have you tried to explain to a layman why his pastor cannot administer the Lord's Supper? The layman may answer as one answered the writer: "And they say we have a shortage of ministers—no wonder!"

We must remember that sincerity is a Christian virtue. Have you heard a group of pious-minded preachers tell in a joking way how one can get around the Discipline? According to the present rules only an elder can administer the Sacrament [of Holy Communion]. One minister told the writer how his conference interpreted this. When an elder is asked to perform this service, his reply is: "I cannot be with you, but you assist me in my absence." In education this may be called a misrepresentation of the truth. In theology, among sincere people, it is better known as a lie.

Can the leaders of our church not see how distracting and meaningless the sacrament is when another preacher must be called in while the pastor of the church stands aside? The pastor who works day after day with his people in good times and bad must become second-rate at a time like this. How foolish it must seem to the people whom he is assigned to serve? How foolish it is indeed!

At choir practice tonight we chose an old Methodist hymn, "And are we yet alive?" Are we alive to our mission? Should not our emphasis be the conversion of individuals so as to transform our society and build the Kingdom of our Lord and his Christ? Why then are we burdened with trivial matters?

If there is any intelligence left in The Methodist Church, the writer believes that it is high time for that intelligence to come out of its dormient stage.

MARION J. PATRICK, *Fairfax, S. C.*

STANDARDS QUESTIONED

EDITOR: The article "Show Th Approved," by George R. Sw [Jan., 1952, p. 8], reminds me o pastor who writes his sermon and chooses his text. The title of the a leads me to add "Show Thyself proved" *by whom?* To make the lege of serving Holy Communi reward for meeting the educa standards of The Methodist C brings us to a new low of con values.

If the father of a family pre communion elements in his own and conducted communion for family, would you say that Holy munion had not taken place if the was only a college graduate?

Those of us who serve the chu that most ordained men are not w to serve, or which cannot afford t the price to get an ordained man, all the confidence from our people we can get. For the church to plac stamp of inferiority or un-approval opposite of approved) upon us, do church little good, and does us ha

Being unable to serve Communi must (1) either not have it, or (2 someone to come in and serve. times the one imported will be different denomination over whose cational standards The Meth Church has no control. As a second seminary student I might very find myself in the position of impo an ordained man from another de nation who has had less formal e tion than I.

I believe that educational re ments are a good thing, but judgin acceptability of Holy Communio educational standards, or any e those set forth by Jesus, raises a se question in my mind about the wi of those who are judging what whom.

GLENN BUSH, *Hillrose, Colo.*

A LAYMAN WRITES

EDITOR: I must take exception t tone of the article . . . by Geor Sweeney. . . .

It seems to a layman that an a written by a minister and publish a pastor's journal should show mo the "sweet reasonableness" of whic pastor writes so sarcastically, plus Christian charity and humility.

It is disillusioning to know that cessful, educated, approved mi serving a strong church can write s

gingly of his brothers who are serv-
mall, perhaps weak, rural churches
equal consecration, if not educa-
. . .

all the article there is no mention
e people served by these supplies.
we to infer that the Lord's Supper
instituted and is maintained as a
ol of grace and repentance only for
inisters, and that those who do not
certain requirements are to be
d this privilege?

e the accepted supplies and the
le they serve, like the dogs of
ture, to lie under the table and
up only the crumbs after the chil-
have eaten? Is the Lord's Supper
dulgence to be sold to those who
pay enough salary and denied to
who are less strong?

know that there is provision made
he supplies to qualify themselves,
I doubt that any great number of
have valid reasons for not doing
ut at the present time, when some
r pulpits must be filled by supplies
ome are empty, should not the first
rn be for the people involved?

e tendency to sacerdotalism is be-
ng to be felt out here in the local
h, and to many it is a regression.
is the ultimate goal?

L. James, *Lay Leader, the Meth-
Church, Northboro, Iowa*

UPPLY SPEAKS

ITOR: Noticing in the January issue
HE PASTOR that some of the
hers are considering the problems
e accepted supply pastor, I won-
the supply has the same privilege
E PASTOR he has on the conference
of being heard? If so, I wish to
the thoughts below for the dele-
of the coming General Conference
ink over while making rules for
e handling of the accepted supply
rs.

he Holy Spirit better qualified than
ie else to look into the "inner
and know whether he will faith-
carry out God's purposes as a
her? Is the Holy Spirit not more
to tell whether the man is capable
fruitful ministry? Is the General
erence more able than He?

course the General Conference has
tention of setting up its rules in
lace of God's, but just as long as it
up iron-bound rules that deny the
to preach to all except those who
ire up to standards that the con-
ference itself sets up, is it not doing just that? . . .

Since there is no way for a committee . . . to tell whether a man who claims to have been called to preach has actually been called or not, are not the produced results of his ministry on a work the nearest way to tell whether he is capable of serving or not? If so, why not let a successfully completed ministry in one or more charges be taken into consideration as qualification to preach?

To help answer this question and to suggest some possible ways by which to evaluate what constitutes a successful ministry, I offer the following: A vote by two quarterly conferences of different charges he has served; the number of converts by confession of faith, according to the number of active members on the two charges; a vote by the annual conference membership, many of whom will know something of the man's character; an actual sample of the man's work by a committee of conference preachers, who should attend at least three of his regular church services, and make a report to the annual conference at large.

Then, there can be a place in the traveling ministry made for the accepted supply without ordaining him an elder. This could give him all privileges except the right of becoming chairman of one of the conference committees. Deacons might be limited to those having two or more years in college (probably the same as the regulations for school-teachers). Also, each charge should vote on what grade preacher it will accept. The present practice of giving the best paying charges to the elders would become official policy, except where a charge definitely votes otherwise. Mission charges need not be given this privilege of rejecting traveling preachers of the two lower degrees, namely deacons and those not ordained to either of the two higher orders. Below these three classes would come the purely local preacher, who does not leave his home. He need not be admitted to the annual conference, but should be subject to it through the district conference.

Before the reader rejects these questions and suggestions, let him consider the kind of persons God chose to use as agents through whom to give Christ to the world, Joseph and Mary; just a young carpenter and his bride-to-be. Can you realize what this means? . . .

Jesus warned the apostles not to try to be too important in the world. He also warned that all his followers must give up the honors of the world, yet we see some of the preachers of today claiming the title of "Doctor." . . .

It is true that education is highly valuable, but it increases the IQ of the student only about 2 per cent, according to some of our most famous educators. The same men say that 90 per cent of the facts learned are forgotten in ninety days. About 90 per cent of the value of the education, then, is the prestige accorded it by the worship of education, since any fool can buy books that contain the same information and can look up the needed facts. But it is also true that most country charges still are made up of a great majority of people who have neither the money to pay the high salary an educated man demands nor education sufficient to understand the big words he is likely to use. Many of them resent the feeling of inferiority such a man gives them, and indeed some of them assume a pose of superiority over these people.

Also, it is true that every man has a circle of friends over whom he has much influence. Whether he has ever been to school a day in his life, if he becomes a preacher, he can bring many of these into the church. This, perhaps, makes him able to bring just as many converts into the church as any educated man. When he is not barred from preaching, he will remain in his home territory, and build up the churches there. That is exactly what is happening to the rural Methodist churches today. They are excluding these men, and other denominations are welcoming them to their fold, where they are bringing into their churches [many more than] the highly educated Methodist ministers are reaching. Result: the rural Methodist churches are being strangled to death in too many cases. Sometimes half or more of the young people who thus join these denominations move to one of the larger towns, and the large town churches are outstripping the Methodists in this way. There is no need to close one's eyes to the truth: other denominations are outgrowing Methodism in some areas by ten to one. In time this will completely strangle The Methodist Church, not only in the rural areas, but in the cities also, for they are dependent to a great degree on recruits from the rural areas.

E. E. Murff, *Tishomingo Charge, Tishomingo, Miss.*

preview of methodism

Church Seeks Young Home Missionaries

The Methodist Church is now seeking twenty-five young people to serve for at least two years in Home Mission fields, according to an announcement in *Christian Vocations Guide.*

Types of work: Teaching in mission schools; group work in community centers; kindergarten and nursery school work; work in children's homes; rural church and community work; social-religious work in rural and city projects; and nursing and public health work.

Qualifications: A Bachelor's degree and high scholarship; practical skills; ability to work effectively with people; good health; Christian character; and a sincere desire to share the Christian faith with others.

Term of service: Candidates accepted for U. S.-2 program will be given a short term of intensive training during the summer of 1952. Courses will include Bible, Group Work Methods, Church Organization, Creative Arts and Crafts.

Application: Candidates must submit written applications before April 1, 1952. They will have a medical examination and a personal interview with a regional committee of the Board of Missions. Final approval of candidates must be given by the Joint Committee on Missionary Personnel of the Board of Missions and Church Extension of The Methodist Church. Applications should be sent to Department of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.

UNITED NATIONS SEMINAR

Ministers and laymen will participate in a United Nations seminar in the new UN building in New York, May 27-30, according to the Methodist Commission on World Peace.

The Board of Education Department of Christian Education of Adults and the Woman's Division of Christian Service of the Board of Missions are co-operating with the peace commission in this project. Up to nine delegates may be sent from each annual conference.

The commission requests that pastors forward to its office (740 Rush St., Chicago 11, Ill.) the names of chairmen of local church committees on world peace.

THE PROTESTANT HOUR

The Methodist Series of The Protestant Radio Hour will present this spring twelve speakers over 175 radio stations across the nation.

This series will include scripture readings, prayers, and music.

March 16—"The Restored Mind and the Renewed Spirit," by Jesse A. Engle.

March 23—"Where There's Faith, There's Hope," by Eugene Slater.

March 30—"Renew Your Strength in the Church," by H. L. Johns.

April 6—"Thy King Cometh," by James W. Henley.

April 13—"If a Christian Die, He Shall Live Again," by James S. Chubb.

April 20—"Maturity Through Christ," by John O. Gross.

April 27—"The World Mission of Methodism," by Bishop Ivan Lee Holt.

May 4—"God at Work in the World," by Bishop Fred Pierce Corson.

May 11—"Pride in the Gospel," by Bishop Paul B. Kern.

May 18—"Crops the Church Should Plant," by Alexander Nunn.

May 25—"God's Church: Our Hope of Peace," by John W. Moore.

"GOOD HEALTH" BOOKLETS

Forward with Courage, by Charles M. Crowe, is the title of a new booklet in the Good Health Series, which is published by the Board of Hospitals and Homes.

Other titles in this series are: *Be Still and Know, Parents and the Sick Child, The Hygiene of Faith, Walking Toward the Light,* and *The Art of Growing Older.*

Through these booklets the board hopes to bring the resources of religious faith to bear upon problems of daily life, especially in the field of health and welfare.

Price of the above booklets are 5 cents each; 100 for $4.00. They may be ordered from the Board of Hospital and Homes, 740 Rush St., Chicago 11, Ill.

CALENDAR OF EVENTS

Information for this section sh reach the office of *The Pastor* at l six weeks before the event or con ence is scheduled to take place, as far in advance as possible.

Mar. 1-9—Metropolitan Washington, D United Evangelistic Mission.
Mar. 1-9—Mississippi Conference Un Evangelistic Mission.
Mar. 2-21—East and West Oklahoma C ferences United Evangelistic Mission
Mar. 4-5—Louisville Area Christian S ardship Conference, St. Paul's Metho Church, Louisville, Ky.
Mar. 4-6—Annual meeting of Board Education, Nashville, Tenn.
Mar. 6—Dedication of the new Board Education building, Nashville, Tenn.
Mar. 9-16—Week of Dedication.
Mar. 10-28—School for Accepted Supp in Central Jurisdiction (Atlanta Ar Atlanta, Ga.
Mar. 11-12—Meeting of South Cen Jurisdictional Council, Oklahoma C Okla.
Mar. 21-23—Christian Vocations Con ence, Lambuth College, Jackson, Ten
Mar. 21-30—Missouri Conference Un Evangelistic Mission.
Mar. 22-30—North Mississippi Confere United Evangelistic Mission.
Mar. 26-27—Biennial meeting of chairmen of conference boards of T perance, Methodist Building, Washing D.C.
Apr. 6—Palm Sunday.
Apr. 11—Good Friday.
Apr. 13—Easter.
Apr. 14—Annual meeting of Council Bishops, San Francisco, Calif.
Apr. 14-18—Kansas Area Pastors' Sch Hutchinson, Kan.
Apr. 14-18—Oklahoma Area Pas School, Oklahoma University, Oklah City, Okla.
Apr. 23-May 7—General Conference, Francisco, Calif.
May 4—Childhood Sunday.
May 4-11—National Family Week.
May 18—Rural Life Sunday.
May 19-24—First Annual Internati Churchman's Exposition, Chicago In national Amphitheatre.

DAILY ADVOCATE

T. Otto Nall, editor of *The Christ Advocate* (official Methodist wee news journal), has announced that *Daily Christian Advocate* will be p lished each day of the General Con ence when it meets April 23-May 7 San Francisco.

If mailed daily airmail from the C ference, the cost is $5.00; the comp set, mailed immediately after Gen Conference, is $2.00. A bound volu to be mailed some weeks after the C ference, is $3.00.

The address of the *Daily Christ Advocate* after April 15 will be c/o Methodist General Conference, C Auditorium, San Francisco, Calif.

torial Division

strong emphasis on the life and ings of Jesus will run through of the curriculum during March, , and May.

ıctically all Methodist church l periodicals, beginning October, will use the Revised Standard on of both the Old and New Tes- nts. This decision was made at a ng of the Curriculum Committee nuary. The new version of the Testament has been used since it ıred five years ago The new ver- of the Old Testament will be avail- for the first time in October.

me and Church Working Together e title of a new leadership educa- ext now available from The Meth- Publishing House. The author is eill Hart, pastor of First Methodist ch, El Dorado, Arkansas. Price:

new elective for youth entitled *sing the Right* (by Roy E. Burt) d be off press by April 1. It is f a series of electives designed for n Sunday morning or Sunday eve- in the Youth Fellowship.

RLD SERVICE LEAFLET

e World Service Fourth Sunday t for April provides an answer to uestion: "What is Methodist World ce and what does it do?" Printed o colors, the leaflet is entitled "Ex- ing Methodist World Service."

antities of the leaflet may be ob- d without cost from the Service De- ent, World Service Agencies, The odist Church, 740 Rush St., Chi- Ill.

NGELISM MATERIALS

e Board of Evangelism has an- ced publication of the following naterials:

ssential Beliefs of Methodism," by rt G. Tuttle, is a leaflet that pre- in simple language the funda- al teachings of the church. Price: ts each; $4.00 for 100.

e Holy Habits of the Spiritual Life, . Ernest Thomas. This booklet es prayer, family devotions, Chris- witness, sharing, and church at- nce. Price: 35 cents a copy; 12 or 25 cents each.

eology and Evangelism, by Edwin s, is a new *Tidings* booklet that sses the theological bases of evan- n. Price: 35 cents a copy; 12 or 25 cents each.

e above materials may be ordered *Tidings,* 1908 Grand Avenue, ville 4, Tenn.

LENTEN DEVOTIONAL BOOKLET

The Sanctuary, "Daily Devotional Readings for Lent—1952," is now available. Written by Charles M. Crowe and published by Abingdon-Cokesbury Press, the booklet may be ordered from The Methodist Publishing House serving your territory. Price: 10 cents each; 95 cents a dozen; 100 for $3.95.

CHRISTIAN ADVOCATE'S 125th ANNIVERSARY

The March 27 issue of *The Christian Advocate* will celebrate the paper's 125th anniversary.

In this special issue Ralph Stoody, director of Methodist Information, will discuss trends and developments in reporting the news. Pastor Arthur B. Moss will present flashbacks on family life and activities. Book Editor Nolan B. Harmon will write on "The Wesleyan Tradition."

T. Otto Nall will summarize the three-day discussion of the Fourth Annual Christian Advocate Round Table. This article will deal with issues to be faced by the coming General Conference.

The 125th Anniversary edition will be sold at cost: 10 cents a copy. Ministers may order quantities of this edition from 125th Anniversary Editor, *The Christian Advocate,* 740 Rush St., Chicago 11, Ill.

VACATION CHURCH SCHOOL

The Division of the Local Church recommends careful planning for 1952 vacation church schools. The following materials for guidance in planning are now available:

75-B, *Plan Your Vacation Church School Now.* (Free.)

79-B, *Vacation Church School Materials, 1952.* (Free.)

78-B, *The Vacation Church School in the Small Church.* (Free.)

76-B, *Vacation Church School Report* (blank). (Free.)

77-BC, *The Vacation Church School* (manual). (25 cents.)

VA525, *Vacation Church School Poster.* (10 cents each.)

VA524, *Vacation Church School Invitation to Pupil.* (2 cents each; 100 for $1.25.)

It Can Happen in Summer. (A filmstrip for promoting vacation church schools, $2.50.)

The Vacation Church School. (Set of forty-six Kodachrome slides showing preparation for and work in a vacation church school. Rental, $2.50.)

Planning and Conducting the Vacation Church School. (A filmstrip showing organization and administration of a vacation church school, $3.00.)

Some Learning Experiences. (A filmstrip for schools using units on "The Church," $3.00.)

Leaders are asked to order charge materials from The Methodist Publishing House. Free materials should be ordered from The Board of Education, Service Department, Box 871, Nashville, Tenn.

BISHOPS' MESSAGE TO BE READ TO CHURCHES

On the Sunday before the General Conference begins (April 20) all pastors are urged to read to their congregations a message from the council of Bishops. Copies of this message are to be prepared and mailed out to Methodist ministers by the Board of Evangelism.

COURSE FOR LAY LEADERS

An outline for a training course for charge lay leaders has recently been issued by the Board of Lay Activities.

This course, designed to help the lay leader understand his duties and responsibilities, is devoted to such topics as the lay leader and the pastor, budget building, stewardship, evangelism, the place of laymen in the church, the Discipline.

The course is an answer to a need long felt in the local church, according to the board. "The concept of the lay leader is still relatively new in The Methodist Church, and many men are elected at the quarterly conference without being given any clear ideas of the duties and responsibilities which go with the job."

Copies of the course may be ordered from the board (740 Rush St., Chicago 11, Ill.). Price: 15 cents each; $1.25 a dozen; 100 for $8.00.

SERVICE PROJECTS MANUAL

The 1952 edition of *Methodist Service Projects* may now be ordered from the Board of Education, Service Department, P. O. Box 871, Nashville, Tenn. Single copies free; 10 cents a copy in quantity orders.

LEAFLET FOR SERVICEMEN

"Keep That Dream Alive" is the title of an attractive leaflet prepared by The Interboard Committee on Christian Vocations of The Methodist Church for distribution among young churchmen now in the Armed Forces.

Single copy free; in quantity 100 for $1.00. Address: P. O. Box 871, Nashville, Tenn.

Methodist Ordination

[*Continued from page 7*]

land, and the Low Countries. Yet these reformed churches had but presbyterial ordinations. The recognition of these orders lasted until 1662 when the episcopal ordination was required, though this was primarily for state uniformity rather than ecclesiastical validity. Peter du Molin, rector of Adisham and Staple in Kent, England, was instituted in his position as rector, having been a minister of the continental reformed church, and that without reordination. Presbyterial orders given in England after 1662 were rejected becaused they appeared to be treason, being counter to state regulation, but presbyterial orders conveyed outside of England were accepted, having no taint of rebellion against the established church and thus against the English government.

Not only is it possible that Wesley knew of such admissions on the part of bishops and early churchmen, but he also must have known that these presbyters passed on such orders.[1] The episcopacy in Wesley's thinking was primarily a legal matter; things ecclesiastical ended with presbyters. Perhaps this was the reason he was concerned when Asbury took upon himself the title of bishop.

Of course, the ordinations on the part of presbyters would have to be a matter of necessity and could only then be considered valid. Even Richard Hooker, the great defender of the English episcopacy, granted this possibility. For 170 years the Church of England had been unable to grant the episcopate for America. With the Revolutionary War upon them it appeared that greater delay was in the offing if it did not make the whole situation impossible. With such conditions before him, plus the added pressure from the American preachers, John Wesley saw no wrong in ordaining men for America. He felt himself *under necessity* in doing what he did. By his actions he saved a great segment of Methodism from being something other than part of the connected, Universal Church. Furthermore, he felt himself to be in good standing with the reforming fathers of the Church of England, as long as these presbyters were outside England, since then his actions could not be considered treasonable but were even provided for in the history of that church. Wesley was a firm believer in episcopal administration. We must remember that he was assisted in his ordinations by other ordained priests of the Church of England. These together constituted an "Episcopate in commission." Wesley saw that this was the essential episcopate acting *under necessity*. Methodism is, therefore, not a schismatic sect but true to the church, holding fast to the sacraments and the basic Articles of Religion. Wesley was neither offensive to his church nor to his state in setting free the Methodists.

John Wesley then, acting *under necessity* and *in commission,* passed on the church of his fathers. While he did not affirm unbroken apostolic succession, he did not disavow historical continuity of those who have been approved by those before them. In fact, by asserting that both bishop and priest, or elder, were of the same order, he was granting the possibility of such continuity on the priestly level as the essential ministry. Methodism became through Wesley's actions a legitimate church carrying on the apostolic traditions in form as well as, we hope, in fact. She is neither a sect nor schismatic, though at times she may be less than a noble church. She cannot, she dare not, assert that she is the only church, for that is to ignore the spread of the church throughout the world.

What then ought to be done about the administration of the sacraments on the part of accepted supply pastors? Wesley answered the problem years ago by *ordination.* The problem in this day is not as acute as it was in the years gone by. To do less than Wesley did is to trifle with our position as a historic, apostolic church and to make Wesley unnecessary. Those of the ministry, like the writer, who feel that we are of the ministerial office because we have been chosen by God and men could not help feeling our church had forsaken the historical and traditional church of Jesus Christ, should the ministerial office be considered unnecessary. The w
position of our church is at stak
the 1952 General Conference
this matter comes before that b
Can we afford to break historical
spiritual fellowship with Wesley

[1] A fine account of such matters is to be found in the Summer, 1951, issue of *Religion in Life* in an article written by George J. Cleaveland, Canon Librarian of Washington Cathedral in Washington, D. C.

Life and Death

[*Continued from page 16*]

leading." Al Smith was no theolo
but that is the authentic New T
ment point of view. The future li
morally conditioned. "Not ever
who says to me 'Lord, Lord' " say
Master, "is going to inherit the
dom." Not everyone who mout
prayer when he is in a jam, or k
up a sentimental acquaintance
Jesus via "gospel hymns" is goi
be fit to live in the kingdom. No
those who jauntily assure us that
all go to the same place" are goi
enjoy eternal life.

There is an ancient and honor
Christian teaching known as the
trine of election." In substanc
deals with those who are fit fo
kingdom. The theologians, as u
have bungled and mangled the w
idea so much that most of the re
us are in a fog about the whole t
An old slave, however, got to the
of it when his owner asked him
believed that only those who
elected will be saved. "Yassah!"
the answer unhesitatingly. "Then
I be saved?" "Well, Massah, I d
if you'll be elected. I ain't never h
you was a candidate."

Someone has said that the pea
mental power must come betwee
ages of four and eighteen becau
four we know all the questions a
eighteen we know all the answer
brash youngster once came to
Hopkins and said with a confide
of finality, "Doctor, I am firmly
vinced that I am not an imm
soul." The distinguished educato
then been president of Williams
lege for thirty-six years and
known as a philosopher in his
right. Wisely he looked over this
omore with a kindly twinkle i
eye, then replied: "Well, per
not! You ought to know. I am."
I think, was saying something
that. We have it within ourselv
say whether we will inherit et
life or not.

The Fountain

BITION

a sunny Sunday not long ago, Sociology Professor Carr vell of George Washington University took one of his nts on a fishing trip. He is a brilliant student, president s class, a big man on campus, evidently with a bright e in his chosen field, medicine. In the bracing air, pro- and student had a quiet talk. Why had he gone into cine? asked the professor. Answer: medicine looked tive. What did he want to do as a doctor? Get into the alty that offered biggest fees. Did he think that a doctor some special service to the community? Probably not. just like anyone else," said the student. "I just want to re myself so that I can get the most out of it for me. I to make a lot of money in a hurry. I'd like to retire in ten years and do the things I really want to do." And are those? "Oh," said the brilliant student, "fishing, ing, taking it easy."

en they stopped talking, because the student had a e.

—From "The Younger Generation." Courtesy of TIME, copyright Time Inc., 1951.

IFORTABLE SICKNESS

ere are those who go to church for, not a shot in the but a shot in the mood. They want what they call a ' We may admit, cautiously, that we should get a lift f our religion; but there is grave danger in seeking it, for do, our religion may become a kind of sedative which s relief but no improvement, an opiate which masks toms and makes illness bearable but worse. Nothing is antireligious than pseudo religion which makes it pos- for us to be comfortably sick of soul. . . .

—Harry Milton Taylor, in *Faith Must Be Lived* (Harper & Bros.)

P PITCHING

ollowing a talk on clean life to some high-school students ty Mathewson took the boys out to show them something the game of baseball. "Here," he said to one boy ,"can atch?" The boy was given a baseball glove, and the fun n. Mathewson amazed the boys with his famous curves. natter where the boy held his hands, the ball always d in his glove. Christy Mathewson knew how to make it and land just where he wanted it to.

e boys howled with delight, "Show us how to do it."

d then in answer to their request Mathewson gave the this astounding reply, "You can do it only when you , and pitch, and pitch, and pitch."

positive practice of a good choice is the only way to nplish a wholesome habit as well as to elude the habit s wrong.

—Hazen G. Werner, in *Live With Your Emotions* (Abingdon-Cokesbury Press)

T OF THE HEART

find the truly heavy-laden, therefore, it is necessary to beyond the outward circumstances in which an individual himself to something more basic. The key question is "What are the circumstances?" but rather, "What do these circumstances mean to this individual?" One can even say that individuals often are heavy-laden even when circumstances are favorable because they interpret their situations in unfavorable terms. There is need to consider what some of these interpretations are.

—William F. Rogers, in *Pastoral Care*, edited by J. Richard Spann (Abingdon-Cokesbury Press)

OTHER FAITHS

. . . The more we find of Agape elsewhere, or of high preparatory altruism in persons, groups or writings, the better, unquestionably; but we must ever be true to the facts of history as they are. As far as we know, the conclusive fullness came in Jesus. Naturally, Agape being truth, the high peak of all religions points in the same direction as supporting foothills. We will have no dealings with an unfair comparing of the average teaching or practice of other religions with the Sermon on the Mount or the Cross of Christ. Such a dealing with the subject is both unchristian and unscholarly.

—Nels F. S. Ferré, in *The Christian Understanding of God* (Harper & Bros.)

DEMONS OF GOOD REPUTE

Each one of us is like Saul of Tarsus on the road to Damascus: at any moment we may be struck by a blinding light and hear a voice, a voice that will tell us what we already know: that much of our present life is actually hateful to us, that many of the impulses we have suppressed and reviled, in order to conform to the fossilized or decaying institutions of our time, are precisely those impulses that should be respectfully heeded and obeyed. We know that the destination of this society, unless it changes its mind, is death: the death of purposeless materialism and sophisticated barbarism, or the more insidious death of "post-historic man," the stimulated life of automatons, operating in a collective process that has passed out of human control. And just as for the early Christians the gods of classic civilization became the demons of the emerging one, so for us, the dominant pseudo-progressive elements in our present society constitute our danger, while the suppressed impulses, weak and shadowy though they now seem, the dreams of love and brotherhood, the will to create a universal society of friends, alone hold promise of salvation.

—Lewis Mumford, in *The Conduct of Life* (Harcourt, Brace & Co.)

NOT INTERESTED

It is one of the anomalies of American life that in a country where information is at the command of all, and where the press is unfettered and tirelessly inquisitive, there is so little general inclination to participation in political and civic affairs. The American in general has a lively and an eager mind; he is not unaware of the forces that are molding his world or uninterested in the processes by which his life is conditioned. But he is, except during the accelerated emotion of election months, or when the exposure of some particularly flagrant betrayal of public trust arouses him to sudden excitement, generally apathetic to local political matters and so far as national affairs are concerned content to leave them to remote control. . . .

—Amy Loveman, in "Everybody's Business" (THE SATURDAY REVIEW OF LITERATURE)

pastors' reading guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of New Testament Study and History.

ALBERT E. BARNETT, professor of New Testament, Candler School of Theology, Emory University.

HENRY J. CADBURY, professor of Divinity, Harvard School of Divinity, Harvard University.

WILLIAM RAGSDALE CANNON, professor of Church History and Historical Theology, Candler School of Theology, Emory University.

FREDERICK C. GRANT, professor of Biblical Theology, Union Theolgical Seminary, New York, N. Y.

ROBERT T. HANDY, assistant professor of Church History, Union Theological Seminary, New York, N. Y.

SIDNEY E. MEAD, associate professor of the History of American Christianity, University of Chicago.

The Epistle to the Hebrews

—By WILLIAM MANSON

Wilcox & Follett Co., 204 pp., $2.50.

"THE letters of Paul themselves make known on what occasion they were sent." So wrote rather generously an anonymous early Christian. In this regard, as at other points, the Epistle to the Hebrews parts company from the Pauline collection. The addressees are not identified in its text as are those of Paul. Many have assumed that they were of Jewish background because there is so much reference, by way of contrast, to the law. It has been more recently inferred from the salutation from "those of Italy" that they lived at Rome. These inferences, especially the first, which doubtless is as old as the title "To Hebrews," have recently been challenged.

Professor Manson (whose new book is subtitled "An Historical and Theological Reconsideration") thinks they are sound and attempts to define still further the part of the Roman Christianity to which the letter was directed. It was a "Hebrew" minority of a Jewish-Hellenist majority. The epistle represents a phase of first-century evangelism adapted to the special needs of this particular circle of readers. Manson regards it as recording a stage in the world mission first appearing in the career of Stephen. He finds several similarities between this epistle and the speech of Stephen in Acts 7 (which he evidently regards as authentic). They occur in the like attitude to the cultus and the law as things to be superseded. Both writers refer to the law as given through angels (and so do Paul and others); both have an eschatology directing the eyes to heaven and to Jesus.

The Baird Lecture is evidently rather a series of lectures, for the author proceeds in a leisurely way and with some repetition to discuss the several questions involved—the uncertainty of the authorship, the admonitory sections of the epistle, the theological argument of the epistle, and the place of the epistle in early Christian history and in New Testament. Subheadings of three of the chapters "The Eschatological Life," "The Person and Office of Redeemer," "The Oblation of the Body of Christ." There some similarity in the manner of presentation between book and the Moffatt Commentaries in that passages text in an independent translation are printed in bold-fa type and followed by discussion.

The validity of the special interpretation of the epistl another matter. One may question whether it does not un take the impossible in trying to indicate the exact posi of the readers in Christian history. The author of the epi discloses far more about himself than about them; even there it is not clear that what he is saying is descrip rather than merely illustrative. Does he really think of Ch tianity primarily in terms of priesthood, sanctuary, sacrifi Or are these figures used as part of a sustained argument the urgency of Christian loyalty? Would not the same con tent writer be likely on another occasion to produce f quite different materials an equally well-constructed exp tion of Christian truth?

Manson argues that views alternative to his "float epistle out into the midstream of the general life of first-century Church." That stream is broad enough to incl this masterpiece, and perhaps our knowledge of the ver in that age are insufficient for us to place the writer and readers more exactly. The recent studies on Jewish Ch tianity by Schepps and Brandon are not such as to give confidence that we can place this book precisely in that lieu. This is not to say that the present exposition may often be quite sound and helpful in leading us to fathom spiritual truths and especially the high standard of devo to which the early anonymous writer invites his fellow Ch tians both then and now.—***Henry J. Cadbury***

THIS is an interesting fresh approach to the question of origin, purpose, and destination of the Epistle to Hebr Abandoning the view common at the present day—

ews was written late in the first century, and for Gentile tians familiar with the Old Testament (of course in k)—Dr. Manson tries to show that it was addressed to "Jewish Christians," that is, the Jewish wing of the church at Rome, and at a date antedating the fall of Jerusalem, early in the 60's. He connects it with Stephen's speech in Acts 7, and shows its interesting contacts and similarity of viewpoint. But after all this is only a hypothesis, like the one it supplants!

Grant

We simply do not know enough about the early church in Rome, and its constituency, to say whether the homily (not an epistle) was meant for the "Jewish wing" there. We do not know where Luke got the source (was it a ce?) used in Acts 7. The meticulous attempt at a logical ation of Moffatt's and Scott's views does not effect the vhelming probability that the world of thought presupl by Hebrews was Philonean allegorism, and that the ors of the homily had never seen the temple in Jerusalem knew its worship solely *via* the Old Testament (the ateuch), and thought of it indeed as the tabernacle in ilderness, not the stately shrine on Mount Zion. It is not point-by-point collection of resemblances to Acts 7, or orting evidence for the (second century?) title, that nvincing; rather, it is the thorough *unfolding of ideas*, a we find in Moffatt's and Scott's great books and in s which set forth the "modern" view. After all, Moffatt's n hundred parallels to Philo are not to be overlooked. in the end probability is our only guide, in many areas erary and religious history.—***Frederick C. Grant***

IE author is professor of Biblical Criticism in the Uni-ty of Edinburgh. He is easily among the ablest con-porary New Testament scholars. The present volume on ews is the published form of the l Lectures, delivered in February, at New College, Edinburgh. e lectures propose to be "an his-l and theological reconsideration" ie Epistle to the Hebrews. The or undertakes a fourfold objective: A fresh integration of the epistle the history of world-mission Chris-y; (2) A re-evaluation of the re-is situation at Rome in the time e epistle; (3) An exploration of neology of the epistle in terms of its on to the theology of Christianity neral at the time; (4) The establishment of tenable con-ons regarding the character of the religious community n constituted the original reading public of the Epistle to Hebrews.

Barnett

ofessor Manson is right in rejecting the older idea that ews represented "a phase or crisis in the evolution of h Christianity in the apostolic period." Instead, he is nced that the Epistle belonged to "the main current of tian history" and emerged not in some hypothetical kwater" of the life of the first-century church but in its -stream." This thoroughly sound conviction, hinted at e great study by Ernest F. Scott in 1922, but not explicit-veloped, controls Manson's entire exposition and makes illuminating and suggestive study for teacher and cher today.—***Albert E. Barnett***

History and Human Relations

—By HERBERT BUTTERFIELD

British Book Centre, 254 pp., $2.50.

IT IS one thing to make history; it is another thing to write about history; and it is still another thing to write about the writing of history. Of these three types this book belongs to the third category, which is called the science of historiography. Consequently, it is limited in its appeal to students of history and has very little interest, if any, for the general reader. No one is interested in the writing of history until after he has studied history itself.

Cannon

The book is divided into eight chapters, each one of which is a separate and complete essay in itself. Indeed, most of the essays have already appeared in English and European periodicals, and this book is merely a collection of them and does not purport to state, to elucidate, and to develop in sequence any basic theme. It is not to be expected, therefore, that the chapters are of even excellence or that they are single in the type of appeal that they make. Chapters Two, Four, and Five should appeal to the Christian minister and to the serious-minded Christian layman.

Chapter One, no doubt, will strike the attention of the philosopher, while Chapters Three and Six will interest the technical historian. Chapter Seven should be read by every government official, especially the person who is connected with the Department of State.

Chapter Eight will appeal to the general reader, for it does survey history as a branch of general literature and shows the excellence of the old narrative form of history writing.

The first essay contends that there is a demonic force in international relationships and that, no matter what nations are involved in the contest, there is bound to be distrust among them so long as there is not an absolute balance of power and any one nation is stronger than its rivals.

The second essay is a sermon: It advances the thesis that if Christianity is to have any influence at all in international relations it must be indirectly through the gospel of love. Our religion has had its greatest influence over nations and people when it has gone about its own business of simply preaching and living the gospel of Jesus Christ.

The third essay is a statement of Marxist methodology in the writing of history and a criticism of that methodology. It shows that men lie behind movements and that one cannot interpret history by merely delineating one of its phases and taking that phase as its essence. The law of economics, for example, is not the only law operative in human affairs, as the Marxists believe.

The fourth essay constitutes a warning: it does not behoove any social group engaged in the process of history to attempt to evaluate and judge either past events or past personalities. Lord Acton insisted that the historian should engage in moral judgment; Butterfield contends that he should not.

Essay Five is an exhortation to the Christian to live up to his own moral practices and to engage wholeheartedly in the practice of the teachings of his religion. Butterfield says that history shows "that the Church has best served civilization not on the occasions when it had civilization as its conscious object, but when it was most intent on the salvation of souls

and most content to leave the rest to Providence." This chapter is but the social application of the principle of love enunciated in Chapter Two.

Chapter Six is a warning not just to imitate the past. Butterfield rules history out as a study the fruits of which can be applied in practical, common, everyday living.

Chapter Seven is a criticism of present policies of government which do not make available all the facts of the state department for the disinterested historian to utilize.

The last chapter is a beautiful essay on history as the resurrection of the past—that is, the description of the feelings, aspirations, and deeds of men as they actually behaved in the time and place in which they were set.

This book represents the reflection of a mature historian upon his craft. It is carefully and thoroughly done, is well written, and will be of interest to those who love history and who have already advanced a great distance in its study. It will be worth while for the ordinary parish preacher only if it stimulates him to read such masters as Macaulay, Gibbon, Mommsen, and Prescott.—***William Ragsdale Cannon***

THIS collection of eight articles from the years 1949-1950 by the professor of Modern History in the University of Cambridge should be of particular interest to professional historians and to ministers. The former will find in it one of the most balanced and persuasive presentations of the views of those members of the historians' guild who find themselves dissatisfied with monographic and positivistic history. To them is suggested a definitely Christian orientation for the discipline. This, of course, should be of great interest to ministers. But aside from it the general treatment of the meaning of Christianity in the modern world throughout the book, and especially in the chapter titled "Christianity and Human Relationships," has hardly been surpassed in recent years.

It is impossible in brief space to do justice to the great learning and genuine wisdom that lie behind the production of such a work, or even to present the argument in adequate fashion.

The author chides those historical students who "take tremendous trouble with the details of their researches" but who "when they come to the important point where they build up the larger framework of their story or draw their final conclusions . . . are liable to become very casual and to be totally unaware of the processes that are taking place in their minds" (p. 165).

Beyond this is "the higher historiography [which] brings out the tragic element in human conflict" and sees that "behind the great conflicts of mankind is a terrible human predicament which lies at the heart of the story; and sooner or later the historian will base the very structure of his narrative upon it" (pp. 15, 16).

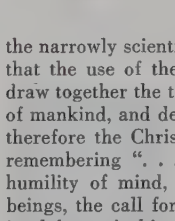
In one sense "men make history." But there is also a sense in which men "are to some degree products of history in the first place" (p. 69). The historian must keep both things in mind lest he fall into the error of supposing, on the one hand, that man can "control the course of history, and mould the shape of the whole future" (p. 37), or, on the other hand, of supposing that men "merely sit and suffer" history. Rather it must be recognized that there is "a certain system of necessity in which human beings at any place and period are not imprisoned but more or less involved" (p. 70). And an interpretation of history is basically "a thesis concerning the organization of that whole system of necessity"—it is, in brief, "a commentary on the providential order and the ways of Providence."

Within this complex web of necessity and freedom it true that the human predicament is such that it would le to "a serious conflict of wills even if all men . . . [were] fai intelligent and reasonably well-intentioned" (p. 14). B there is a truth beyond this—"the Crucifixion itself carri us to the last truth concerning the nature of history" the sense that it suggests that "even from the success evil at its worst it appears that Providence can manufacture still higher good." Hence although "heaven does not gu antee that the prowess of the good men shall prevail . . . has shown us that out of their very defeat there can co a greater victory" (p. 54).

Here then is laid down the basis for a Christian interp tation of history. It is this kind of insight and view whi the author brings to his discussions of "Marxist Histor "The Dangers of History," "Official History: Its Pitfalls a Criteria," and "History as a Branch of Literature."

This is one book which the reviewer can wholeheartec recommend for careful reading.—***Sidney E. Mead***

THE essays in this volume are the product of a profou mind dealing with perplexing issues of human relationshi past and present. One in their brilliance and depth of insig they vary in range and content. T chapter on "Christianity and Hum Relationships" is a lucid and poetica written essay in which Christian l is considered in the context of histori complexity in a way that illustrates centrality and relevance with vigor freshness and startling power.



Handy

Other essays, particularly "Mo Judgments in History" and "T Christian and Historical Stud wrestle with the problem of how a p son committed to a religious and mo interpretation of the universe can the narrowly scientific methods of technical history. He sho that the use of these techniques in their own way helps draw together the torn fabric of historic life, heal the wou of mankind, and deepen our insight into human destiny; a therefore the Christian can and should utilize them, alw remembering ". . . the limits of the science, the need humility of mind, the importance of getting inside hum beings, the call for charity, the dynamic quality of the sp itual factor in history" (p. 156).

Though some of Professor Butterfield's emphases, such his view that the technical student of history must perfo an "act of self-emptying" as he undertakes scientific stu of the observable interconnections of events, may not se wholly satisfactory, he has brought together in these ess scintillating and stimulating contributions to a vitally imp tant discussion.—***Robert T. Handy***

About the Author

While British Historian Herbert Butterfield h more than an academic interest in Christianity, he h found in his vocation that Christ illumines the mea ing of the historical drama. (See the review of *Christianity and History* [Charles Scribner's Sons, 19 in THE PASTOR, Sept., 1949, page 41.)

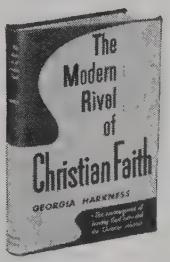
Butterfield is a Methodist, fifty-one years old, a professor of Modern History in University of Ca bridge. He is editor of *Cambridge Historical Review* Ed.

nportant New Books from Abingdon-Cokesbury

by Winfred E. Garrison

A PROTESTANT MANIFESTO

world of conflicting ideologies isms," it is essential that every know the nature of his own s. Here Dr. Garrison seeks both ine the Protestant faith and to its message and meaning for ime. "A book which shows it means to be a Protestant, lso makes you glad you are —Religious Book Club. **$2.75**



by Georgia Harkness

THE MODERN RIVAL OF CHRISTIAN FAITH

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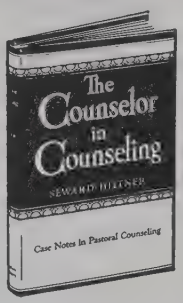

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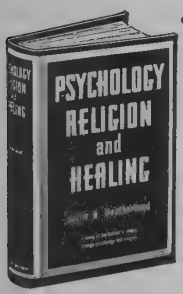

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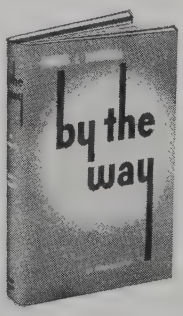

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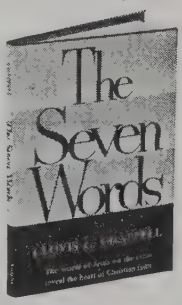

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REVIEWS

The Lord and Lower Taxes

GOD AND MAN AT YALE, *by William F. Buckley, Jr. Henry Regnery Co., 240 pp., $3.50.*

The vigorous promotion of this book by advertisements and by a certain group of journals leads the reader to suppose that he is to be confronted with a searching and action-arousing contribution to the current discussion about the reformation of higher education in America. Mr. Buckley's concern, he indicates, is with American higher education in general and he examines Yale not because he believes it be a horrible example but because he regards it as one of the better schools; hence the mood of the book is, "if they do these things in the green tree, what shall be done in the dry?"

Furthermore, it is widely understood that the weaknesses of the modern university are connected with the prevalence of a distintegrative secularism, with the loss of the dominant conviction that our world is indeed a *uni*verse, created, ruled, and redeemed by the one and only God. So when Buckley sounds his note of religious conviction and asks what has become of faith in God at Yale and elsewhere, the reader, aware of this fundamental problem, is predisposed to sympathy. But his puzzlement begins with the first page, and he finishes the book with the belief that what he has encountered is a symptom rather than a diagnosis of the disease, and that Buckley's attack on the problem has about the same relevance to the real issues as Senator McCart speeches have to the real issues of America's foreign po

Here is a writer who is able to combine from the beginn and in about equal proportions, a passionate concern for in God and religious devotion to the free-enterprise sys His education has failed to help him discriminate in significant way between absolute and relative, eternal temporal, the divine and the human. He has not been le read and understand the social teachings of his own Ro Catholic Church; if he had, he could not take for gra that Christianity is individualistic and associate, as he private property and private enterprise with the Chris faith. Evidently he has not learned anything about the his of capitalism in the nineteenth century, about the horro child labor, about the depredations of the robber baron he could not so glibly say that "the support of the wea an automatic result of the free enterprise system."

He has studied ethics, it appears, but does not seem realize the difference between a teacher's responsibilit God and his responsibility to the trustees and alumni o school. On the whole the book represents the right-w counterpart to the sort of left-wing propaganda which sociates Jesus with socialism or to the sort of Marxist e which makes responsibility to party or class the final sponsibility of man. Left-wing propaganda of that sort rected to schools and churches, has almost disappeared; the rightist "Christian" economists are doing their utmo mobilize us all "spiritually" under the banner of the and lower taxes.—***H. Richard Niebuhr***

REVIEWERS

OTTO J. BAAB, professor of Old Testament Interpretation, Garrett Biblical Institute, Evanston, Ill.

J. MINTON BATTEN, professor of Church History, Vanderbilt University School of Religion.

FRED CLOUD, pastor of New Providence-Bethel (Methodist) Charge, Clarksville, Tenn.

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CLAUDE THOMPSON, professor of Christian Doctrine, Candler School of Theology, Emory University, Ga.

EVERETT TILSON, pastor of Belle Meade Methodist Church, Nashville, Tenn.

Biblical Research

THE OLD TESTAMENT AND MODERN STUDY: A eration of Discovery and Research (Essays by mem of the Society for Old Testament Study), *Edited by H Rowley, Oxford University Press, 405 pp., $6.50.*

Have you as a minister been so busy organizing, evang ing, theologizing that you have lost touch with the worl biblical scholarship? Have you so forgotten the bib courses taken in theological seminary that, in despair, u weekly pressure to prepare sermons, you dip into the bib pie and hope to pull out a homiletical plum? Are you the doctor who never goes to a scientific meeting, never r a scientific journal? While this reviewer devoutly hopes he believes that the present volume will prevent suc calamity.

This is a book to read, to study, and to refer to again again for light on particular problems of biblical rese The older man who wants to know what has been happe in the field of Old Testament study since he finished semi and the young man who wants to keep posted on new tributions which have been made, especially since the will do well to have this book on his desk.

It is packed with material dealing with every impo aspect of Old Testament research—archaeology, Pentat analysis, historical books, prophetic literature, the psalms wisdom literature, textual criticism, philology, Hebrew ligion, Old Testament theology, and the relevance of all to the modern world. One of its values is its rich bibliogr cal citations. Readers will be impressed especially by contribution of scholars at Uppsala, Sweden, as well Germany and England. New names are found here, and theories or old ones in new form are thrillingly outl

Of special interest to the pastor-preacher will be the

the prophets, the psalms, and Old Testament theology, reviewer's opinion. The modern tendency to associate ophets with the priests in relation to the cult should hly interesting to the minister who must function as rophet and priest in the church today. The psalms as the expression of the community's worship and and as, in part, prophetic utterances in which the t represents the congregation are interpreted in a ay. The revival of Old Testament theology is surveyed aluated as is the validity of the entire Old Testament gious life today.

two compact chapters on archaeology and the Bible, by an American, W. F. Albright, cannot be over-. Here are assembled materials which may be new ay pastors—accounts of the Ras Shamra inscriptions the most important manuscript discovery since Tischen-the seven Dead Sea Scrolls, found in 1947. one of which as practically the entire Hebrew text of Isaiah and is dated in the second century B.C.

is meat for men, not pablum for babes in the min-To whet a jaded intellectual appetite. to goad into effort, and to guide in a program of regular biblical this book is heartily recommended. The church is now the Bible with a new seriousness because of the ction of man-made foundations for faith and hope. It efore time for its ministers to do the same, and through and preaching to show that they love the God of Israel Christ with all their *mind* as well as all their heart and h.—***Otto J. Baab***

Young Churchmen

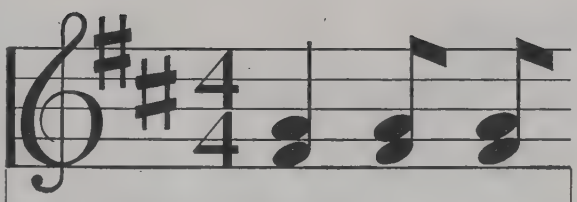
ORSHIP, *compiled by Roy A. Burkhart, W. Richard gly, and Hazel Brownson. Harper and Bros., 119 pp.,*

Worship is an excellent book from the point of view perfectionist, both literary and musical. It is attractive-e up, finely printed, and well bound.

book is divided into five "Hymn and Worship Sec-in each of which the worship section follows the group ns that are relevant. This is a departure from the pattern of hymnbooks that includes all of the worship al in one section. Following the forty-six pages, which e title page, preface, indexes, etc., no pages are num-until after forty-one hymns are found. The page num-then begins again at forty-nine and continues through ne. This plan is followed throughout the book—a nable innovation in that is makes for confusion in g quickly and easily desired worship material.

alid criticism from the congregational standpoint is o much of the music will be lacking in appeal. A hymn tands or falls on its music. In this case it seems evi-nat the selection of the tunes was influenced by ogan-ther than singers. There is a difference. It may be sig-t that the compilers felt impelled to include an "In-More Familiar Hymns." There are 68 of them out of a f 315, hardly enough for the average church.

compilers have done a real service to future makers nals in that they have brought to their attention much al that will doubtless find its way into their new col-s of sacred song. Roy A. Burkhart. W. Richard Weagly, azel R. Brownson could not do any other than an ex-piece of work.—***Robert G. McCutchan***



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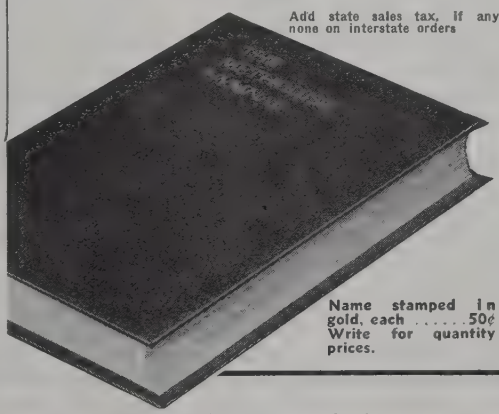

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Advice on Architecture

PLANNING AND BUILDING THE MODERN CHURCH, *by William Ward Watkin. F. W. Dodge Corp., 163 pp., $8.50.*

A modern architect or an enlightened layman interested in the modern church who attempts to read this book expecting it to offer advice on the planning and building of the modern church will be both highly confused and deeply disappointed. It is no more than a half-hearted apology and a self-conscious excuse for the mess that contemporary church architecture has been in for more than half a century.

Without being an analysis of the reasons for the anemia that devitalizes the character and fundamental integrity of the modern church, it instead treats eclecticism in the building type and honest creative effort with little distinction. This kind of pseudo-scholarship substitutes knowledge for understanding, statistics and facts for perception, and antiquarianism for creativity, without calling attention or apparently being concerned with the difference. This nice, gentle, tolerant, and noncritical attitude is often permissive and encouraged in contemporary society. But it is a dangerous and cancerous doctrine in a creative and dynamic culture.

Some of the best of contemporary ecclesiastical architecture is shown and with adequate photography, such as Saarinen's Christ Evangelical Church in Minneapolis, Alden Dow's Methodist Church in Midland, Michigan, and MacKie and Kamrath's Houston Synagogue, but often on opposite pages, Cram or Maginnis' eclecticisms are presented with equal eagerness and enthusiasm.

The chapter organization of the book is presented with a modicum of order. Specific subjects are treated with a more rational attention to pertinent and practical information than the chapters on general and historical analysis of the subject. These latter subjects fail to point out the rhythm and dynamics of history and to explain the difference in the way, and the reasons why, buildings were put together in other historical building cultures than they are today.

The chapter on preliminary studies offers some good solid advice on architect-client relationships and some intelligent reasons for early site study and proposes site analysis before any preconceived notion of the building scheme is developed too far. The chapters on materials of construction, the chancel, planning the church school, the walls and towers, lighting, heating, and air conditioning, suggest an analysis of practical problems; and in these chapters attention is given to material that can be of some actual use. But the material lacks preciseness, thoroughness, and a compact, informative way of putting technical material together. Some cost data might also have been helpful as a practical supplement to the material covered.

In general, the subject matter, the layout, and general appearance of the book is dull, superficial, and inconclusive.—***Henry L. Kamphoefner***

God's Sacrifice

THE DOCTRINE OF THE ATONEMENT, *by Leonard Hodgson. Charles Scribner's Sons, 154 pp., $2.50.*

The thesis of this discerning study by Professor Hodgson is that the death of Christ, understood as the incarnation of the Second Person of the Holy Trinity, is a sacrifice for sin, an objective action of God whereby the power of evil in creation has been overcome and cast out." Evil reached its zenith of ruin in the life of man as sin, not simply as something which happens to a man but as the "corruption of his own inmost self." Hence, it constitutes a problem for God as well as for man.

Hodgson does not endorse any one theory of atonement but finds some truth in each—from the "ransom" idea of the Gregorys to the "dramatic" view of Bishop Aulen. However, his closest affinities are with the sacrificial view of his predecessor, the late Canon Quick.

This view of atonement may be seen against the background of those who will likely reject the author's theses: His uncompromising Trinitarianism will be unacceptable to the Unitarian mind of the day. His "high" Christology, in terms of God's initiative in incarnation, will not be favored by "modernists" (his term). His view that man is a sinner, even in terms of original sin, could infuriate the humanistic anthropologist. His use of the biblical portrait of Christ will not satisfy those New Testament critics who assert that we cannot know enough about Jesus to speak so dogmatically. His insistence upon an objective atonement, "something accomplished, something done," will be rejected by ethical moralists.

But to the apologist who seeks to reinterpret the work of Christ on the basis of a realistic biblical theology the historic faith, Hodgson's treatm will be most welcome.

Certain aspects of the book stand proved: One is the recognition that is an "irrational" element the origi which is inexplicable and the "h core" of which is sin. Also, the solu to this problem is not to be found *thinking* but in *action*—divine rede tive activity in Christ. God's neces disapproval of sin (divine wrath), he become a party to it, is seen in pain that punishment brings. G active will that sin be punished, a vindication of his holy opposition t is met by his will that it fall upon h self. In Christ both punisher and p ished are one. The method of sin's r edy is forgiveness, "a certain way of during pain." It is the absorption sin's power for evil which neutralizes spread. This is one of the most sig cant emphases of the book.

Moral atonement theories conse one element in the work of Christ, they are inadequate because they are stricted to the penitent's response God's love. In failing to recognize t the atonement is also concerned w the correction of immoral forces se motion by the sinner, and also that i relevant to those persons who have ne heard the preaching of the gospel. th theories actually pervert the meanin the atonement.

A few questions should be raised it possible that Chapter Two, "A W Background," should, logically, prec Chapter One, "The Old Testament P aration"? Also, one wonders if suc complete capitulation to the hypoth of evolution is necessary, especiall the point of saying that it is "a pro fact of science." A scientist would l ly be a little more modest. Then, in authors' fourfold analysis of evil—ig rance, ugliness, suffering, and sin—l can the first three, *especially ignora* exist at the prehuman level as Ho son asserts? One perennial probl precisely *how* the benefits of Chri death are communicated to the sin Hodgson may be excused from answ ing, since it is a problem in any the of atonement.

All in all, this book is one of most adequate studies of the atonem in recent times. One's evaluation o will go far in judging the critic, only Christologically but soteriologi ly as well.—***Claude Thompson***

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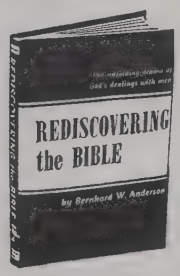

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Redemptive Book

Here is a redemptive book. Its symphonic theme, recurring on every page, makes the reader increasingly conscious of "God acting redemptively in history." In simple and direct language the author redeems many concepts that have obscured the central meaning of the Bible. Layman and minister alike have been confused by contradictory concepts of "miracle." After reading Anderson one finds neither heart nor mind violated as the author brings him "to the conclusion that the experience of miracle was native to Israel's faith." Likewise "prophecy" and "myth" are brought back out of the far country to take their rightful place at the table of religious vocabulary.

This book extends its redemptive ministry to fundamentalist and liberal alike. A reader of this volume will not only become increasingly aware of the continuity of the New Testament with Old Testament, but will see the essential unity of the old and new covenants. Here is writing that not only appeals to the reason, but warms the heart.

It reads like a novel. Its ten chapters are developed clearly and coherently, but not as treatises on ten different themes. We can easily expect that the reading of this book will bring the proverbial best seller, not only out of the book stores, but off the shelves of home libraries. Although the author has not written a commentary, he has shown the drama of the Bible in such a way as to make one want to read it. The fact that he has not relied upon a special vocabulary to tell his story makes it a book that a clergyman can readily share with his laity. The reviewer ventures to prophesy that this redemptive book will prove to be the most effective agent in a revival of Bible preaching in our generation.

The content, the point of view, and the method of development are superb, but that which wins commendation is the spirit of the author, which is so consistent with the theme of his book—"God is active in human history."

—Leon M. Adkins

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Whence Methodism

THE METHODIST HERITAGE, *by Henry Carter. Abingdon-Cokesbury Press, 246 pp., $2.75.*

World Christianity is the sum total of Christianity as it has developed through the media of many movements and denominations. Its content and its spiritual dynamic can be understood only in the light of an appreciative evaluation of contributions made from varied sources. Recognition of these sources and their distinctive values is a necessary preliminary step in the development of an ecumenical spirit that is meaningful and vital. This book provides its readers with the answers to three questions: What spiritual forces molded the heritage of British Methodism? What are Methodism's distinctive emphases? How can these emphases aid in the development of world Christianity?

Carter writes from an English point of view. He is a British Methodist minister, possessing an abiding and informed interest in the history of the Wesleyan movement in his homeland. Since 1945 he has maintained close contacts with continental Protestantism both through service with relief agencies and by participation in the program of the World Council of Churches. All Methodists could profit by the reading of his book. Adherents of other denominations will find the author's description of Methodist values presented clearly and without disparagement of differing denominational viewpoints.

The author gives a detailed account of the spiritual inheritance which the Wesleys received from Luther, Anglicanism, and Moravianism. There is little that is new in the discussion of this theme, but the statement of essential facts is documented by well-chosen selections from the basic source materials. Despite certain definite limitations, this is one of the best brief accounts of Methodist origins now in print. The treatment, however, would have been more satisfactory if proper recognition had been given to John Wesley's indebtedness to English Puritanism. The Moravian influence on the rise of Methodism is described in detail, but Carter seems to be unaware of the fact that Moravianism in the days of Wesley was basically typed by German Pietism, a movement which he deems worthy of only two sentences. More important, he seeks to explain the rise of Methodist theology without recognition of its indebtedness to Arminianism. This is the kind of mistake the housewife makes when she leaves the salt out of the biscuits.

The author is on more familiar ground in his accurate, well-balanced, and interesting description of early English Methodist organization, teaching, lay activity, and social service. In this section he fully vindicates his claim that Methodism has much to contribute to ecumenical Christianity.

Perhaps it is well that the author gives American Methodism very little consideration. He shares the seemingly persistent British failure to understand the fact that in this country Methodism underwent a process of Americanization and developed its own distinctive contributions to world Christianity. In his few references to Methodism in the new world, Carter writes with a profusion of errors indicative of ignorance of facts which could be secured with utmost ease. For example, we are told (p. 127): "In Georgia [Wesley] had seen slaveholding on the estates of humane and of brutal owners." But slavery was not introduced into Georgia until ten years after Wesley had left that colony. Again (p. 50), we read that "a Lutheran minister" assisted in the ordination of Asbury. Obviously this is a reference to Philip William Otterbein, once a minister of the German Reformed Church and later the founder of the United Brethren in Christ, but never a Lutheran minister.—***J. Minton Batten***

Requirements for Unity

THE ONE CHURCH, *by Clarence T. Craig. Abingdon-Cokebsury Press, 155 pp., $2.*

Dr. Craig has done an invaluable job for those who wish to keep realistic their knowledge of the ecumenical movement. Thoroughly equipped by scholarship and ecumenical experience, the distinguished dean and professor of New Testament at Drew Theological Seminary pulls no punches in dealing with the thorny issues confronting those who earnestly believe in and desire Christian unity. His analysis is bold and challenging and his base of operations is the New Testament teaching concerning the "church." The book is a timely contribution to the thinking which must be done prior to the meeting of the Third World Conference on Faith and Order in Lund, Sweden, next August.

for Dr. Craig deals with the basi
sues of membership, ministry, and
munion.

From his opening chapters on
Crisis of a Divided Church,"
Limits of the Church," and "The
of the Church," he plunges into
problem of "Continuity in the Chu
which has been the greatest stumb
block so far to the ecumenical m
ment. After a penetrating and pro
tive examination of the Catholic
Protestant positions on "continuity
recognizes that three things must
place:

"The purely sacerdotal doctrin
Apostolic Succession must be su
dered, or remain a permitted theo

"Recognition must be given to
episcopal ministries as true minis
in the Church of God.

"The historic episcopate must b
fined in ways which will make it ac
able to the evangelical conscience.

In the next two chapters he discu
"Entrance into the One Church"
baptism and "Communion in a U
Church" with all the varieties of
ceptions of the meaning of the L
Supper. Dr. Craig, in the Meth
tradition, believes with a great m
other leaders, both Catholic and
estant, that until we can gather ar
the same table with our Lord as
"we are *not* one in Christ."

Dr. Craig concludes this small
with two chapters on "The Goals o
Ecumenical Movement" and "The
of a United Church." In these
chapters he attempts to lay down
New Testament basis for a u
Christendom. As to goals: oneness
our membership, oneness of our m
tries, complete intercommunion;
comity in the location of individual
gregations, full comity in missionar
pansion, an effective agency to spea
the world on behalf of the church.
faith: Dr. Craig would accept
Apostles' Creed as thoroughly bib
and believes some "Trinitarian s
ment as the theological basis of
World Council would make it clear
Christians are not united by an ac
tion for Jesus of Nazareth which
vates him to Deity but by their
that the one triune God has spoken
acted for our salvation."

Those who read this book will re
that the ecumenical movement
reached the point where some chur
must give up some cherished "infalli
belief or the entire movement to
"oneness" will bog down. No b
statement of what faces us who
working for Christian unity is avai
in print.—***James W. Kennedy***

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Experience Tests Truth

FROM EXPERIENCE TO FAITH, *by Edwin P. Booth. Association Press, 100 pp., $1.75.*

On the jacket of this book we find the interesting statement: "*From Experience to Faith* is a well-reasoned and clearly-stated plea for Theistic Humanism." With the contention that it is a "plea for Theistic Humanism" this reviewer does not wish to quarrel. In view of the nondescript character of Booth's theology, this term conveys just enough ambiguity to serve as its appropriate label. At this point, however, the publishers and reviewer must part company; at least, the latter has neither found Booth's logic irresistible nor his statement of it overmastering.

If religion is to remain, contends Booth, it must undergo major surgery. To repair to the leaders and ideas of the past for a loan on the future is to court bankruptcy. With optimism undaunted and muscles flexed, we ourselves can shoulder aside the straw men obstructing the path of progress. All we have to do is work in harmony with the processes of nature and through their clever manipulation find in our own experience the bridge for spanning the gap between heaven and earth: "At present it seems to me that the best philosophy of history will be one which affirms the steady progress of the human race from primitive forms of life toward an increasing spiritual realization." And lest the reader begin to think himself the victim of a grand hoax, alchemist Booth adds the finishing touches to his now fully transmuted man. So complete is this transformation of Adam's heir that his experience is made "the final test of all truth."

For all this heroic attempt to keep faith in progress sweet and strong, one cannot help but wonder in what monastery the author has spent the last decade. If we are going to limit our consideration to the data of human experience, by what twist of logic can we salvage sufficient evidence for the view that the human race is making "steady progress . . . from primitive forms of life toward an increasing spiritual realization?" By what definition are we able to detect this progress? Since Booth does not even pause to consider this question, one can only conclude that the notion of progress is taken for granted rather than established. And in view of his presuppositions, well they might be! To say the least, for one to whom man's inhumanity to man has so recently brought such sharp pain (he lost a nineteen-year-old boy in World War II), the author's romantic description of human nature betrays a naïveté that seems utterly incredible.

But the faithful will be reassured to find that immortality is "a place where our confidence in God is our only secure ground." Then, too, lest the Fox sisters feel slighted, spiritualism comes in for a kind word: "Deep though the silences be . . . nevertheless at times of highest sensitivity great spirits have been conscious of holding intercourse with those spirits who dwell in immortality." A truly remarkable book—from scientism to spiritualism! At least, nobody can complain that Booth's menu lacks variety!

But, lest a false conclusion be drawn, let me say that the last chapter alone is worth the entire price of the book. For those to whom sorrow becomes a temptation to bitterness, it offers a comfort seldom to be found in mere human words. Speaking of his son's death and its meaning, he writes: "Bray's death remains the irreparable loss that it actually is, and we ask no narcotic to soften that sorrow. To cease to sorrow in the deepest sense would be the final betrayal of love. To cease to labor in the world for the cause for which he really died would be the final public betrayal. . . . I feel that Bray died with the weight of centuries of sin upon his generation, and with the light from millions of people in a more abundant life falling backward from the future upon his grave."

One can only conclude that the faith which Edwin P. Booth has experienced far transcends that about which he writes.—***Everett Tilson***

Gospel for Society

THE GOSPEL ACCORDING TO LUKE, *by Ernest Fremont Tittle. Harper & Brothers, 274 pp., $3.75.*

As I began reading this posthumous volume by the man who served for thirty years so eminently the First Methodist Church, Evanston, Illinois, I must confess some disappointment. It is not a critical commentary. It is not a collection of anecdotes for sermon illustration. It is not a book sparkling with clever epigrams and ingenious metaphors. However, being none of these it includes all of them.

My original disappointment to admiration as I read furthe is the spiritual insight of a tru and good man; here is insig comes through years of study, work, and keen observation of To my way of thinking the bo mirror reflecting the gospel thro heart and mind of one of Chri voted followers. Ernest Fremon speaks in these pages not to the ioner in the pew listening to on well-prepared messages, but to tor in his study seeking light spiration for his sermon or praye ing talk. He speaks also to the who desires to know the Christi and wants to grow as a disciplir lower of Christ.

The book is divided into chapt responding to the chapters in the of Luke. There is no effort to c on every verse. Some verses an sections are omitted entirely. other hand, one verse may be vided and given a page or more sideration.

The author quotes freely fro sources by way of illustration. a valuable feature of the book.

While the point of view is theologically and biblically, it evangelical. The uniqueness o Christ is fundamental in this

The author's great concern fo righteousness brings him aga again to such matters as war and poverty and plenty, racial tensio liberties, and world organization. lieves the law of love is reserved for a perfect society nor an inter It must be applied to our presen order. His nearest approach to dogmatic is in interpreting certa sages from the pacifist viewpoint he held persistently through the (An example is the interpreta *Lord, do you want us to bid fi down from heaven and consume* Luke 9:54.)

Dr. Tittle's social concern mean a failure to see the perso which is at the root of all life's lems. With penetrating insight, h with pride, hypocrisy, and judgin neighbor. "The Pharisee in the who thanked God that he was other men was in fact free fr sins he condemned; but he hims sins aplenty to repent of—overw pride, arrogance, snobbery, sel eousness, contempt of others. It sible to condemn sins of which not guilty while remaining com toward those of which we are

ıe classic way of escape from
mnation."
spel According to Luke should
ith the open Bible as its com-
is a study book filled with the
insight and breadth of under-
of a man who knew intimately
Scriptures. Contrary to my
ression, I shall cherish this
ıd seek its help in my preach-
hur M. Crawford

ess Story

CALLED PETER (The Story
er Marshall), *by Catherine*
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50.

ly no minister in our country
more rapid rise to a place of
minence than Peter Marshall.
eryone knows who he was by
ey were not among those who
d of his famous prayers as
of the United States Senate,
ely have heard about him
he many articles which have
since his sudden death or
he book *Mr. Jones, Meet the*
hich his wife compiled from
ıs and prayers after his death.
question Peter Marshall was
ble man. Born in Scotland and
circumstances to quit school
ly age, he early felt the call
ster and gave himself, first as
ker and then as a student for
ry, to a full-hearted devotion,
rd's work. Because opportu-
an education were limited for
s circumstances in Scotland,
this country during his early
and after finding employment
York and New Jersey as a
laborer, he went to Georgia
became very active in a
ian church. Within a matter
months a men's Bible Class
church undertook financing
tion. His rise was meteoric
on. After finishing seminary
alled to Westminster Church,
nd soon "standing room only"
ile. Within a few years he was
he New York Avenue Presby-
urch, "Lincoln's Church," in
on, D. C., and there he be-
most widely followed minister
. He was chosen Senate Chap-
e turn of events in 1944, when
licans came into the majority,
as soon being widely quoted—
ayers! His prayers were short
racterized by clarity and pointedness. He even prayed for the senators' ulcers! He drove himself incessantly at his job, suffered a severe heart attack, and, as a result of the second attack, died. He was just in his middle forties.

This book, a word of love well written, comes from the pen of his wife. She was more than ten years younger than her husband and married him when she was not much past twenty and he was not much past thirty. Their marriage was one of strength and beauty, marred by the wife's long bouts with tuberculosis. For four years at one stretch she was bedridden.

The book is to be recommended to anyone wanting a warm, inspiring chronicle of a most unusual man's life. There are twenty chapters of biography and six sermons with prayers.

Those who have read Peter Marshall's sermons are familiar with his unique form of sermon formation. His manuscript was arranged almost like an exercise in blank verse. He was adept at the use of poignant phrases and pungent quotations. He had a real flair for the poetic utterance. One main purpose moved him when he preached: to create an atmosphere and a mood. In this he succeeded in a remarkable way. Persons from every walk of life crowded the New York Avenue Church and overflowed into the streets for both duplicate morning services. One gathers that his personality, his physical comeliness (masculine, virile, and attractive) had a great deal to do with his success. His sincerity and winsomeness were also a part.

One thing bothers this particular reader of this book and of the previous book. This is it: just how much of guilt was there involved in Peter Marshall's "liberal use" of passages from the books of other men? In the notes in the back of later editions of *Mr. Jones, Meet the Master*, one finds that at least three or four of the sermons in the first edition were later omitted because they "borrowed" so completely from such men as Weatherhead, and J. S. Stewart. His wife says that when the sermons were delivered he often gave credit for the origin of his ideas and words. But the manuscripts of his sermons showed no such credit. This is especially strange when one reads in the biography that Peter Marshall got most of his sermonic inspiration from periodicals.

I suspect that the correct, and at least the kind, thing to say is that Peter Marshall was a most remarkable man and that his effectiveness was not as an original thinker, nor as a profound

? ? ?

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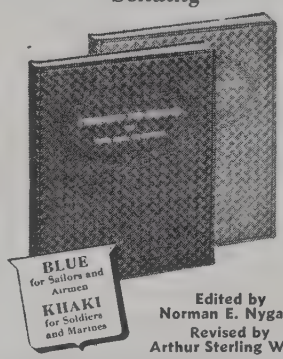

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preacher, but as a winsome and sincere personality whose character and personality have dynamic and contagious effect. I know that it is right to say that this book is one which any reader will enjoy and which any minister will find an inspiration and a pleasing portrait. —*Carl M. Davidson*

Our Mission at Home

MISSION TO AMERICA, *by Truman B. Douglass. Friendship Press, 151 pp., $2. (cloth); $1.25 (paper).*

This book was written and published under the supervision of the Joint Commission on Missionary Education of the National Council of Churches (formerly the Missionary Education Movement). It is intended as a study book for adults on one of the two missionary themes for 1951-52, "Churches for Our Country's Needs." To call this a book on *home* missions, however, is to do Dr. Douglass a disservice; for his approach to missions is that the motive for missionary activity in America is precisely the same as that, for example, in India: to proclaim the gospel and to establish a new kind of community, the church.

Although short (only 148 pages of text) and written in a "popular" style, this is a meaty book—one calling for underlining and marginal notations. First of all, it challenges a good many of the assumptions of American Protestant church leaders. For example, he asserts that "no longer is there a 'Christendom,' a Western society whose members commonly recognize a body of Christian convictions and principles"; he states that "the presence of a child in the church school is no evidence whatever that his parents have the slightest acquaintance with the elementary facts and affirmations of Christianity"; he further affirms that "to act on the assumption that the United States is a Protestant nation is to proceed on a misreading of reality." All this is just clearing the ground for his controlling perspective, that "the church in America must be a missionary church or it will die!"

Dr. Douglass' ideas are quite definite. They include: a high estimate as to the place of the church in Christianity; an insistence upon a common strategy and co-operation among Protestant denominations, rather than competitiveness; an emphasis upon new vitality of existent churches to reach the unchurched, rather than too great reliance upon the establishment of new churches to reach them; and finally, the development of the idea of the priesthood of all believers (or, as he prefers, "the mutual ministry of all believers").

The last-named idea is developed interestingly in a chapter entitled "Toward Responsible Churchmanship." Douglass is concerned to assimilate laymen into the program of the church—not just a few "board members," but the entire congregation. The specific means that he suggests is the church meeting. The end in view, from two different standpoints, is "full participation in the conduct of church life" and "seeking to conform the mind of the Christian fellowship to the mind of Christ."

He is careful to point out that this is not merely a taking of votes on church decisions; neither is it a reverting to pietism. Rather, it is one means of narrowing the "now almost impassable gulf between the Protestant ideal of a fully responsible, participating laity and the experience of millions of church members who have found no way of actualizing this principle." The specific suggestions that Douglass gives for developing a church meeting as a regular part of the local church's program is of particular interest to me as a pastor.

One sentence toward the close of the book summarizes aptly the author's thesis: "The Christian mission in America is inescapably a *mission of the church,* and . . . whoever professes interest in the perpetuation of our Christian heritage and in making America increasingly a Christian nation must of necessity be profoundly concerned with the present estate and future effectiveness of these imperfect institutions called churches."—***Fred Cloud***

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My Last Will and Testament

By JANS J. VANDER GRAFF

author is pastor of St. Paul's list Church, Stevens Point, Wis.)

I a Methodist Minister. Whether it or not my days in a given are numbered. I can look ahead om the close of one annual con- session to the beginning of the th any degree of assurance.

is been my lot again and again into a room designated as "the er's study" that was as bare as other Hubbard's Cupboard. The idence of its function was a pile and tattered books in one corner, e repository of the accumulated of the church and the present rship list. The lack of more nt and usable data always seems e me with an empty and dis- ed feeling at a time when I want h to be at my best and at top This legacy of discouragement is essary; and I do hereby resolve o leave a state of confusion be- e when I move on in the chain ession in The Methodist Church. being my helper:

shall leave a readable and co- history of the church and its tra- such as has come down to me d of mouth and in written bits in rs that I have spent in the par- is material will lead my successor early and well-rounded under- g of his new parish and may m much embarrassment.

shall leave him a copy of the *ution and Bylaws* of the local ; and because I inherited a and wonderful organization of cial Board, I shall leave a state- oncerning it. (The latter will be lfishly, for fear that a new man blunder in and upset this suc- working formula.) I shall leave to-date and understandable list members of the official board, ing the system of rotation l, the special officers, and the tee chairman and members. I lso leave the pastor following regular agenda and time of g.

shall leave a complete file of all day and special bulletins, there- ng him what has been tried and lished and what has failed. (A s parishioner in my present has such a file, compiled on her own, that has been a great source of information for me.) I shall also leave a list of special Sundays and the traditional observances, unique to this local church. Among the papers left conspicuously on the desk for his immediate attention will be the present order of worship and the name and telephone number of the organist.

4. All of the News Letters (newspapers) published will be left in the file.

5. I shall leave a legacy of accurate statistics on the attendance of every church service held in the sanctuary. I inherited one from two previous pastors of this parish and I shall add my contribution to it.

6. A collection of financial reports of the church to show present commitments and a current budget breakdown to show future expenditures.

7. A card file divided into three sections: (a) active and inactive members living in the parish boundary; (b) out-of-town members; and (c) constituency list (including prospects). These cards will carry the family name, correct addresses, telephone numbers, and the names of the members of the family both at home and away. It will also carry any other pertinent data concerning the family such as "Mrs. J. L. Smith, a sister to Mrs. Tom Jones"; "Emily, away at school (giving name of school), engaged to Fred King, a Catholic.

8. A file of church school members showing family name, address, telephone numbers, grade in school, and section of the Sunday school in which the person is enrolled.

9. I promise to leave an up-to-date card file giving all important anniversaries of church families, birthdays, marriages, deaths of major members of the families, etc., listed by month in which anniversaries occur.

10. A list of church school officials and teachers, as up to date as such a list can be.

11. A list of all organizations in the church, its officers, time of meeting, usual place of meetings, and a statement about each one concerning its function and purpose.

12. A definite prospect list, with a comment in each case stating what efforts have been made to date, success of such efforts, and a suggestion as to future activity; also suggesting someone who might be of help in making contact with this particular party.

13. A list of local and out-of-town firms with whom (a) the church has dealt commercially and professionally, such as funeral parlors, florists, printers, (b) the minister's family has done business with, such as dairy, farm products, etc.

14. A map of the city.

15. I promise that I will not take the latest copy of the telephone directory with me, but will leave it on the desk.

16. I shall urge the presently employed staff of the church—the secretary, director of Religious Education, and janitor—to remain with the church until such a time when the new pastor will know "the ropes."

17. I shall leave an invoice of the present church-office equipment in the hands of the chairman of the official board, and leave one copy for my successor. This will assure the former that this equipment is still present and tell the latter what is available.

18. I shall leave a list of fellow ministers of the city, stating name, denomination, and whether they are open to overtures of friendship. Also the status and membership of local ministerial associations; its function and the part the church plays in its program.

I hope I do not forget to leave my successor a note telling him the intricacies of the running of the oil burner (furnace) or that the door to the upstairs lavatory must be left open for heat and air, that church news material for the local newspaper must be in the hands of the editor no later than one o'clock on Friday afternoon.

I will want to have planned my printing so that there will be no large amount of stationary and bulletins left at the end of the year, bearing my name and the program arranged by me. I will want to leave the office clean and the file in an orderly fashion so things can be found.

All of these things will be done to give continuity and purpose to the work of the church. I believe in long pastorates, a thing for which The Methodist Church is not particularly famous. If we must leave a parish, then, before we feel our work there is completed, let us so leave the work that it can move forward with least possible interruption.

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BOOKS BRIEFLY NOTED

WAITING FOR GOD, *by Simone Weil. G. P. Putn Sons, 227 pp., $3.50.*

A collection of letters and essays amounting to the "itual autobiography" of a French woman who died s cially in her youth. Though she never sought God, He to her before her death. Though never baptized, she under the influence of Roman Catholic teaching. Her k edge of Christian teaching suggests how religiously illit most American churchmen are.

THE COMMUNIST WAR ON RELIGION, *by MacEoin. Devin-Adair Co., 264 pp., $3.50.*

How the Soviet pursues "the annihilation of religio countries behind the Iron Curtain.

THE BOOK OF THIRTY CENTURIES, *by St Rypins. Macmillan Co., 420 pp., $7.*

This is the story of the development of the Bible throu its long history. Written to interest the general reade book is quite technical by American standards. The lan is simple enough, however, to be understood by the stu reader, and much of the information that will be of in only to the specialist is placed in footnotes. This introdu includes in its survey an account of the scrolls of Isaia most recent of biblical discoveries.

IT CAN HAPPEN IN THE CHURCH, *by Albert manuel Kirk. Dorrance & Co., 199 pp., $2.50.*

This author, observing a new passion among the foll of Christ, outlines five "impelling visions." These are basic matters in Christianity" that are coming "more c into the consciousness of the church." A Methodist mi the author is now serving as church editor of a da Wichita, Kansas.

THE RELIGIONS OF MANKIND, *Edmund Da Soper. Abingdon-Cokesbury Press, 253 pp., $*

Third revised edition of Dr. Soper's comprehensive of world religions and the growth of religion in the h of mankind. It includes discussions of the modern reli in China, Japan, India, and the Near East.

A SLEEP OF PRISONERS, *by Christopher Fry. ford University Press, 49 pp., $2.*

A modern play involving four prisoners of war lock a church in enemy territory. This short drama was w for the Festival of Britain and was first produced in An in St. James Church, New York City.

SPRINGS OF LIVING WATER, *by Carl J. Sche Westminster Press, 93 pp., $1.50.*

Particularly addressed to the needs of the sick p this book purposes to help him feel the presence o and respond to the divine renewal of life. Resourc Scripture and prayer are provided. This is the fourth in the series of pastoral aid books currently being pub by the Westminster Press under general editorshi Russell L. Dicks. Scherzer, Hospital Chaplain in Evan Indiana, is author of *The Church and Healing.*

WORSHIP AIDS FOR 52 SERVICES, *by Frie Rest. Westminster Press, 243 pp., $3.50.*

As the title suggests, these are not worship service aids for such services. They are drawn from the rich the past and present; and a list of 161 sources is incl

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Every pastor and officer in the church school will be interested in the detailed information on the new youth curriculum coming in a few weeks. Final plans are now being worked out and complete information will be given to you as soon as possible.

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Father of Heaven, and him, by whom
It, and us for it, and all else, for us
Thou madest, and govern'st ever, come
And re-create mee, now growne ruinous:
My heart is by dejection, clay,
And by self-murder, red.
From this red earth, O Father, purge away
All vicious tinctures, that new fashioned
I may rise up from death, before I'm dead.

—John Donne, in *The Prayers of John Donne*, by Herbert H. Umbach (Bookman Associates)

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